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The Art of
SIMPLING.
AN
INTRODUCTION
TO THE
KNOVVALEDGE
AND
Gathering of Plants.

VVherein the Definitions, Divisions, Places, Descriptions, Differences, Names, Vertues, Tiimes of flourishing and gathering, Uses, Temperatures, Signatures and Appropriations of Plants, are methodically laid down.

Whereunto is added,
A Discovery of the Lesser World.

By W. COLBS.

L O N D O N ,

Printed by J. G. for Nath: Brook at
the Angell in Cornhill, 1656.





To the most Exquisite
Lover of Plants,
ELIAS ASHMOLE Esq.

Honoured Sir,

Aough I am a stranger to your Person, yet should I be so to your vertues, I might very well seeme to be an Inhabitant of another Country, and not of this, wherein your Fame is so eminent for countenancing all those that bend their endeavours to advance any kinde of learning. And though I did despaire the a patro-

patronage of any worthy person
to my well-meaning endeavours,
yet since being animated by the
generall repute of your excellency
in this kind, and the height
of perfection which you have
attained in this pleasant Study,
I doe here present you with what
I have expressed in the Epistle to
the Reader. The Result of many
years experience, which I have
employed for the benefit of my
Countrymen, whose ignorance in
the forms of Simples is very much
to be pittied. In commiseration
whereof, I have made it my care
to muster up a number of such
Observations, as may tend much
to their benefit, if so be they can
lay aside their self-conceitedness,
and diligently follow what is here
prescribed. I goe not about to
deceive them with a few empty

No-

Notions ; as Mr. Culpeper hath
lately done, telling them many
Nonsensicall stories of I know
not what ; when as it is evident
to those that knew him , or are
able to judge of his Writings,
that he understood not those
Plants he trod upon. And that
which addes to his fallacious as-
sertions, is, that he hath obtruded
these things upon the Country
people, perswading them that
they would be much for their be-
fit ; who being taken with any
novelty, swallowed his bait, ho-
ping that there might be some-
what of value in them, but were
too too much deceived, as experi-
ence may plainly shew. All the
Rocks at which he willingly
stumbled, I shall carefully avoid,
and plainly demonstrate to their
senses the reasonableness, plea-

sure and profit of what I propose.
The way to make men skiltull in
any Art is to acquaint them
throughly with the subiect matter
thereof , as also with the
principles belonging thereunto,
without which nothing but con-
fusion can be expected. I have
therefore contrived a short Me-
thod which will accompany
them in all places , and like a
Mercuriall *Statue* discover unto
them the differences of Plants,
by the Observation of which they
may make a speedy progresse in
the knowledge of them to their
great advantage and satisfac-
tion.

And being assured how much
you are particularly addicted to
the admiration of those exquisite
formes, and wonderfull varieties
of those vegetable Creatures, and
of

of your ability to judge betwixt
the fawning language of a
smooth-tongu'd flatterer, and
the faithfull dealing of a
good Common-wealths-man,
I crave leave to commit it to
your protection, which if you
shall vouchsafe unto it, I shall
not value the snarles of any self-
interested persons. And thus I
humbly kisse your hands and sub-
scribe my selfe

Your very humble

Purney Feb. 22.

Servant

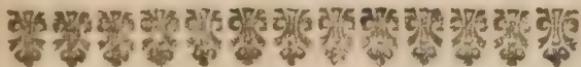
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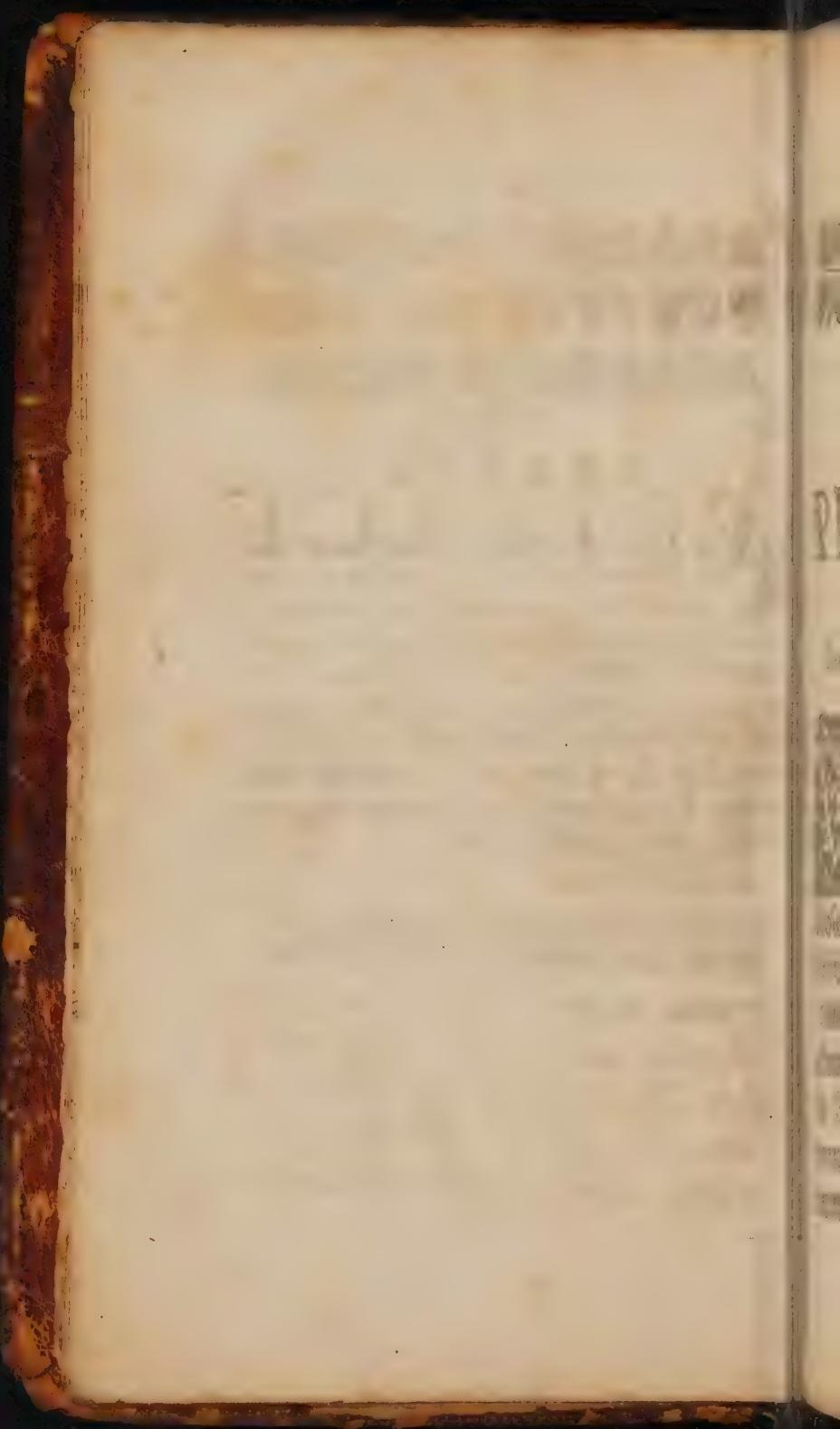
Will. Coles.



ERRATA.

P^Ag. 12. l. 18. for Mr. Robert Gardiner, r.
Mr. Bobart Gardiner, for Payfick, r. Phy-
sick. p. 16. l. 6. for Agrimonies, r. Anemones.
p. 24. l. 4. for ended, r. endued. p. 39. l. 6. for
Robert, r. Bobart. p. 48. l. 4. for arc, r. if.
p. 139. l. ult. for politique, r. prolique. p. 141.
for Anomaticall, r. Anatomicall. p. 156. l. 23.
for ♂ r. ♂. p. 166. l. 14. for vanity, r. va-
tuity. Other literall faults the Reader is de-
sired to mend with his pen.







THE PREFACE.

Gentle Reader,

WHAT a rare happiness was it for *Mattiolus* that famous Simpler, to live in those dayes wherein (as he himselfe reports) so many Emperours, Kings, Arch-Dukes, Cardinalls and Bishops, did favour his Endeavours, and plentifully reward him? whereas in our times, the Art of Simpling is so

A 2 farre

The Preface.

farre from being rewarded, that it is grown contemptible, and he is accounted a simple fellow, that pretends to have any skill therein. Truly it is to be lamented, that the men of these times, which pretend to so much Light, should goe the way to put out their owne Eyes, by trampling upon that which should preserve them, to the great discouragement of those that have any minde to bend their Studies this way. Notwithstanding, for the good of my Native Countrey, which every one is obliged to serve upon all occasions of advantage, and in pitty to such Mistakers, I have painfully endeavoured plainly to demonstrate the way of attaining this necessary Art, and the usefulness of it, in hopes that this Embryo, thrown thus

The Preface.

thus into the wide world, will fall into the Lap of some worthy persons that will cherish it, though I knew not any to whose protection I might commend it. However I have adventured it abroad, and to expresse my reall affection to the publick good, have in it communicated such Notions, as I have gathered, either from the reading of severall Authors, or by conferring sometimes with Scholars, and sometimes with Countrey people; To which I have added some Observations of mine owne, never before published: Most of which I am confident are true, and if there be any that are not so, yet they are pleasant. The result whereof will appeare to the understanding Reader to be this, That to be

A 3 well

The Preface.

well versed in the formes and vertues of Plants, is no such contemptible matter, as some suppose, but that God may be glorified, and the Common-wealth profited, as much, if not more, by this Study then any whatsoeuer. For if every Herbe shew that there is a God, as verily it doth, the very beauty of Plant's being an Argument that they are from an Intellectuall principle; what Lectures of Divinity might we receive from them, if we would but attend diligently to the inward understanding of them? And Botany being one of the Handmaids to Physick, and every Plant being usefull for somewhat or other, why should they be less respected then others? especially seeing they tend to the preservation and recovery of Health,

The Preface.

Health, which every one is by Nature engaged to preferre before any other earthly blessing, and therefore ought principally to be respected. But Physitians, & others who ought to be skilled therein, doe for the most part so much affect Ignorance, that they care not for having the Scales thereof removed from their Eyes, if they did, they would no longer continue Idle, but would immediately set about this Ingenious exercise. Perhaps the difficulty of attaining to so intricate a knowledge, might formerly be pleaded ; but now that Obstacle being removed out of the way, there is no excuse that I know remaining. If therefore any one will be perswaded to entertaine good thoughts of this Art, he shall have here such

A 4 Rules

The Preface.

Rules as will be very helpfull to him in the discovery of Simples, from which he shall receive abundance of content and satisfaction. Let him make use of them, and according as he findeth, judge. If any profit redound unto him thereby, as I doubt not but there will, I shall have my desire; which is, that all sorts of Learning may be promoted, but especially this despised, though advantagious Art of Simpling. I know that Pieces of never so exact and curious frame, composed by the most excellent and evenest hand, cannot passe through the criticall and censorious multitude, without receiving the adust effects of their malignant humours: so that I may not expect to escape scotfree, but if there be any one that shall carp too

The Preface.

too much at these my endeavours, I shall desire him to better them, if he can. Yet in hope of a Candid reception, I have hereunto annexed a small Treatise of Anatomy of the parts of the body of Man, very usefull for young Practitioners; and as I shall finde these my first endeavours approved of by the ingenious, I shall accordingly be encouraged to publish the Anatomy of Plants, being a Treatise of the most known Simples growing in *England*, & the dominions thereof, Physically applied to each particular disease, incident to each part of the body, either of Man or Woman; with the easie way of Cures of the most malignant Diseases, which may be performed with a small cost, wherein every person may be

The Preface.

be his own Physition : contrived
in a new and exact Method, and
enriched with many Observati-
ons, not taken notice of by any
other Authors. The Book is
well nigh finished, and I hope will
be shortly ready for the Press,

Farewell.



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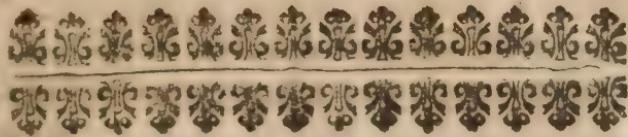
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A N
INTRODUCTION
TO THE
Knowledge of Plants.

CHAP. I.

of Simpling, its Antiquity, Dignity, Pleasure, and Usefulness in Physick, &c.



Simpling is an Art which teacheth the knowledge of all Druggs and Physicall Ingredients, but especially of Plants, their Divisions, Definitions, Places, Differences, Descriptions, Names,
B Times,

*An Introduction to
Times, Vertues, Uses, Temperatures,
and Signatures. An Art sufficiently
derided by the Ignorant, and selfe-
conceited, but had in admiration of
all those who have received any
glimpse of the beauty of it. It is a
subject as antient as the Creation (as
the Scriptures witness) yea more
antient then the Sunne, or Moon,
or Starres, they being created on the
fourth day, whereas Plants were the
third. Thus did God even at first con-
fute the folly of those Astrologers,
who goe about to maintaine that all
vegetables in their growth, are ensla-
ved to a necessary and unavoidable
dependance on the influences of the
Starres; Whereas Plants were, even
when Planets were not. It prostitutes
not it selfe to vulgar persons, or capa-
cities, as Mechanick Arts doe, but is
courted by Emperors, Kings, Queens,
Lords, Ladies, and other Personages
of great qualities and parts. Though
many Physitians are so lazie now as to
sl ghe it, yet heretofore not only they,
but many noble Men and Women did
study*

the knowledge of Plants. 3

Study this part of Physick, then which they desired nothing more. Nothing seemed to them more magnificent, or princely, then *Scire potestates herbarum, usumque medendi.* How renowned is the fame of Mithidrates King of Pontus unto this day? who indeed deserved to be remembred for his skill in 22 severall Languages, yet he had not been so often called to minde, had he not invented that famous Electuary called Mithridate, which he could never have done, if he had not had skill in this very Art. Medea was a Kings Daughter, and yet how excellently was she versed herein? The pleasure that is received from it, no man knowes but he that is acquainted with it. What a pleasant thing it is for a Man (whom the Ignorant thinke to be alone) to have Plants speaking Greek and Latine to him, and putting him in minde of Stories, which otherwise he would never thinke of? It will yeild a man discourse whither soever he goes, (travaile he by Sea or by Land) that will render him Fa-

4 *An Introduction to*

cundus Comes, and such an one, in via pro vehiculo est. With what rare Colours, and sweet Odours doe the flourishing Fields and Gardens entertaine the Senses? The usefulness of it no judicious man can deny, unless he would also deny the vertues of Herbes, which experience it selfe doth daily approve. For how often doe we see, not onely mens Bodies, but even the Mindes of those that are even distracted, to be cured by them? I know there be many Physicians who hold it a disparagement to thinke of such small matters, and therefore they leave this office to the Apothecaryes, who for the most part are as ignorant as themselves, and rely commonly upon the words of the silly Hearb-women, who many times bring them Quid for Quid, then which nothing can be more sad. So that by reason of this their ignorance in Simples, their Medicines oft-times sort not their wished, but sometimes contrary effects, to the great prejudice of their Patients. Therefore I holde it more then con-

the knowledge of Plants. 5

convenient, that al those that deale in Physick or Surgery, Should be skilled, not onely in the qualities, but the formes of Simples. For though a man know the qualities never so well, and know not the Forme, he will be at a notorious losse; but when both are rightly known and applyed, they cure Diseases, resist Poysons, heals Soars, yeeld Food, make Sawces, and what not, even at little or no charges.

CHAP. II.

*That this Art is also necessary for
those that intend to be Divines.*

IT is conceived under favour, that though this Knowledge is especially necessary for Physicians, Apothecaries, Chirurgions, and such as deal in Medicines; yet it would be usefull to many other Professions: but because Divinity is the noblest of them, I will speak onely to that at present. There

are in Scripture severall Expressions and Similitudes, either concerning Planes, or derived from them, which cannot throughly be understood without this Art. There is mention, not onely of *Grasse, Herbes, and Trees in general*, but of the tree of knowledge of Good and Evill, and the tree of Life, either of which would admit of a particular discourse ; of the *Figtree*, whose leaves our first Parents sowed together to make them Aprons, and of *Gopher wood*. There is mention also of *Lentills*, wherewich *Jacob* made Pottage, and sold them for *Esan's Birth-right*, of *Balme*, *Mirrh*, *Aloes*, *Cassia*, *Frankincense*, the *Citrine tree*, the *Palme*, the *Mirtle*, the *Willow*, the *Vine*, the *Cedar*, the *Bramble*, and of other trees ; of *Gourds*, *Hemlock*, *Wormwood*, *Annise*, *Cummin*, &c. Here we may note that *Aloes* and *Lign-Aloes*, though in Scripture they be used for one in the same thing, yet they are not so, the one being the Juice of a *Seaplant*, the other the wood of a very beau.

the knowledge of Plants. 7

beautifull Tree. It would be tedious to reckon up the Materials of the Ark, and of Solomons Temple, and to give the reason why such Wood, and such Stones, and such Metalls were used. That the Lillies amongst the Thornes were Woabines, is not known to every one, or that the Husks which the Prodigall Sonne did eate, were the fruit of a tree, or that 'Apægyl' of which Saint Peter puts for a thing that fadeth not away, is a flower which will endure for a very long while. I cou'd have reckoned up many more, which for brevity sake I omitted, for understanding of the inward meaning whereof, no small skill is required. Give me leave to give you an instance in the words of Hosea, cap. 10. 4. They have Spoken words falsely, in making a Covenant; thus Judgment springeth up like Henlock in the furrowes of the field. For illustration of which place, the very evill, dangerous, and poysinous qualities of that pernicious weed, would be considered, which sometimes springeth up in such

B 4 places,

places, where better grain is expected, that so it may more plainly appear, that the judgement of those Magistrates the Prophet speaks of was not just, but stunk like *Hemlock* in the nostrills of the Almighty, and was as dangerous to the politick welfare of the people, as *Hemlock* was to the Health of their Bodies. This is mine owne glosse, how consonant to the Text, or what Commentators write thereon, I leave to the judgement, or at least the search of the learned Divines; but for some that profess themselves to be so, I doubt whether they know what *Hemlock* is. If I should ask one of our Upstarts what those things were which *Reuben* bringing home, his Mother *Leah* and *Rachel* kept such a clutter about, I wonder what answer he would make? I believe he would say they were *Mandrakes*, and if I should demand againe what *Mandrakes* were, I suppose he would say he could not tell, (an answer unbecoming his profession) or which is worse, that they were roots

roots growing in proportion like a Mans body, which make a wonderfull skreeking at their pulling up, and perhaps that they cause fruitfulness in women, if they carry the same near their bodies: whereas in *Mandrakes* there is no such proportion, skreeking, or vertu, as every one that knows them can tell. I know not how the Translators of the Bible came to mistake, but the word in the Originall is a common word, signifying amiable & sweet smelling flowers, (and is used, Cant. 7. 13. in the same sense) which Reuben brought home for their beauty and smell, rather than their vertu, whereas in the flowers of *Mandrake* there is no such delectable or amiable smell. This is the judgement of Mr. Gerrard, whose reasons for the same you may see, if you consult his Herball. Those which are skill'd in the originall, would doe well to compare the Mandrake and it together, with the circumstances, and see if it be not so. Thus if a Divine were a good Herbalist, he might be much more accurate

10. An Introduction to
in the interpretation of Scripture ;
than many in our dayes are.

CHAP. III.

Of the Restorers of this kinde of
Philosophy, of some of the chiefe
writers thereof, and of some skil-
full men now living.

Though we gather from the Scriptures, that there was no Plane whereof Adam understood not the name, or vertue before his Fall, yet after that, as the world grew elder in time, so grosser in ignorance : this kind of Philosophy was almost, if not altogether, forgotten ; insomuch that the Gracians, who are said to be the Inventors of all Arts and Sciences, except the Mathematiques, attribute the invention hereof to Chiron the famous Centaure. Doubtless Chiron was a great restorer of it, whom the Poets feign to be no lesse than the son of Saturn and Phillyra, from whom

Chs:

the knowledge of Plants. II.

Chironium, that is, Centaury takes its name. To this renowned Doctor was *Aesculapius* the son of *Apollo*, set to school, who came to that perfection in Physique, that among the Ancients he was reputed the God thereof. He was Scholemaster also to *Achilles*, that magnanimous Grecian Captain, from whence *Achillea*, that is, *Millefoile*, took its name. The Scripture tells us of *Solomon*, that he spake (I conceive he wrote) of Trees from the *Cedar* which is in *Lebanon*, to the *Mosse* that groweth upon the Wall, for so the best Translations have it; but his Books, with the writings of many others are lost. The chiefe and ancientest that remaine, are those of *Theophrastus*, *Dioscorides*, *Pliny*, *Gal.*, &c. who have done rarely upon this Subject, as also some later Arabians, as *Avicenna*, *Serapio*, *Mesue*, *Rhaſſi*, &c. Neither hath our Nation been without its *Gerrard* and *Parkinson*, who have bestowed much labour and travaille in their voluminous Herball. Besides these, there
have

have been many more which have been excellently well versed in Simpling, though we finde not that they committed their knowledge to writing. Such as were *Lysimachus* King of Thrace, from whom *Lysimachia*, that is, Willoweed had its name. *Gennius* King of Illyria, from whom *Gennian*, *Artemisia* Queen of Caria, from whom *Artemisia*, that is, Mugwort, takes its name; *Evax*, *Cyrus*, *Dioclesian* the Emperour, &c. Those that I have known most famous in my time here in England, are Doctor How, one of the Masters of the Phyfick Garden at Westminster, Mr. Cresse, sometimes one of the Esquire Bedles of the University of Oxford. Master Robert Gardiner of the Paysick Garden there, and Master Morgan the Gardiner at Westminster, who are most expert herein, but especially my much honoured friend, Master William Brown of Magdalen Colledge, to whom I acknowledge my selfe beholding, for part of my little skill.

CHAP. IV.
of the subject matter of the en-
suing Treatise.

SO much for the Porch. VVe
come now to the structure, which
will not be great. The Materialls that
we shall use in the rearing of it,
will be Druggs, but especially Plants.
By Druggs I meane those Physicall In-
grediente which are broughte out of
forreigne Countreyes, as Pepper,
Cloves, Cinamon, Mirabolanes, Aga-
rick, Sagapenum, Sarcocolla, &c.
Sassafras, Lignum Aloes, Sealed Earth,
Bolearmeniack, &c. But of these I
shall say little more then onely name,
because we shall endeavour to keep
our selves within the bounds of our
owne Countrey, whose good it is
we especially aime at. By Plants I
meane whatsoever the Superficies of
the Earth doth put forth, if it be en-
dued with a vegetative Soule, and that
onely. And of these there are five
seve-

severall sorts; 1. Trees, 2. Bushes,
3. Shrubs, 4. Herbs, 5. Neuters. Trees
are Plants which rise out of the
ground, with one substantiall St^{mme},
which is called the Trunk or Body,
and afterwards spread themselves into
divers Arms and Branches; as Oakes,
Pearntrees, Elmes, Ashes, &c. Bushes
are those that rise out of the ground
with many stalkes, which afterwards
put forth themselfs into many lesser
boughs; as Roses, Osiers, Thornes, El-
der, &c. Shrubs are of a woody sub-
stance, yet doe not much exceed the
bignesse of some Herbes; as Butchers
Brooms, Lavender Cotton, Groundpine,
Southernewood, &c. Herbes are those
whose footstalkes cannot be recko-
ned to be wood, but doe for the
most part consist of Leaves, as Fen-
nel, Everlasting, Baume, Mints, &c.
Neuters are those which have neither
Boughs nor Leaves, as Mosse, Toad-
stooles, Sponges, &c. This is the usuall
Division of Plants, which whether it
be exact or not, I refer my selfe to
the judicious Reader. Of Trees, Bushes,
Shrubs,

shrubbs, and Neuters, I may treat occa-
sionally, but I shall bind my endeav-
ours to spek, especially of Herbes,
so whose sub-division I must proceed.

CHAP. V.
of the sub division of Herbs.

AS there be several divisions of
Plants, so there be also sub-di-
visions, which I shall summe up
in this Heptade, 1. Potherbs, 2.
Breadcorne, 3. Pulse, 4. Physicall
Herbes, 5. Flowers, 6. Grasse, and 7.
those which we in England call weeds.
By Potherbs, I mean those we boyle,
or eat raw, whether roots, fruits, or
tender stalkes, and leaves, as Turneps,
Carrets, Radishes, Leeks, Onyons, Cives,
Cucumbers, Melons, Pompions, Lettice,
Parly, Sorrell, &c. By Breadcorn, all
sorts of Wheat, Rye, Barley, Oats,
Rice, Pannick, &c. By Pulse, Pease,
Beans, Vetches, Tares, Lupines, &c. By
physick herbs, I mean them that are so
called.

so called, νατ' Ἐξοχῶ, for otherwise all are so, more or lesse, and those are found either in gardens, as Angelica, Dragons, Masterwort, Solomons seal, Elecampane, Licorish, Saffron, &c. or in the fields, Tormentil, Agimony, Fluellin Wood sorrell, &c. By Flowers, Snapdragons, Lillies, Iris, Narcissus, Larkspurs, Tulips, Agrimonies, Hyacinths, &c. By Grasse, Satyrions, Knapweed, Scabious, Yarrow, Pearl-grasse, Dog-grasse, Trefoile, Daisies, Crowfoot, Ladies Bedstraw, &c. I finde no word for a weed, either in Latin or Greek, yet because it is so common a word in England, I make that a kinde, and thereof are, Chick-weed, Horehound, Archangell, Cleavers, Groundsell, Nettles, Hemlock, Bindweed, Poppy, which some call Redweed, Cockle, Mayweed, &c. This is a division (I confess) I never met with in any Author, and some faults haply may be found in it; but herein you may perceive that I endeavour (as much as I can) to condescend to capacities of the vulgar, whose good I heartily wsh.

CHAP.

CHAP. VI.

Of the proper places where Plants are to be found.

BUT may not some say, what tell you us of these herbs? we know not where they grow; or if you should tell us, we might as soon find them as a needle in a bottle of hay; for how should we tell how to know the forms of them, or what they be like? I shall therefore first lead you to some of the places where they grow, for it would be an Herculean labour to undertake them all; and then I shall endeavour to make them known to you. Every one I suppose knowes, or may easily learn of his neighbours, what plants grow in their gardens, and therefore I will not trouble you with them. Come into the fields then, and as you come along the streets, cast your eyes upon the weeds, as you call them, that grow by the walls, and under the hedge sides, and it will be an hundred to one if you dos not find there

Vervine

18 An Introduction to

Verveine, Mugwort, Mercury, Cink-
foyle, Jack by the hedge, wilds Tansey,
Knot grasse, Wilde Orage, Flixweird,
Houndstongue, Sheepherds parse, &c.

As soon as you come into the closes,
there you shall have Yarrow, Knap-
weed, Ragwort, Scavious, Dandelyon,
Ladies Bedstraw, Docks, Daisies, wildes
Carrets, Trefoyle, Earthnuts, &c. When
you come amongst the corn, you shall
finde, Blewbotiles, Poppies, Restharrow,
Fumitory, Sheepherds needle, Mayweed,
Cockle, Corne Marigold, Pimpernell,
Comparsnep, Bindweed, Sow-Thistles,
&c. Thence march to the Woods, and
there you shall have Woodspurge, Ter-
mentill, Agrimony, Ladies mantle, Saint
Johns wort, Wood-Betony, Wood-Sorrell,
Satyrions, Mounsear, Moon wort, Ci-
stus, Milkwort, &c. And from thence
into the Meadowes, and there will be
March marigolds, Moneyworth, Mead-
sweet, Burnet, Coxcombe, Lousewort,
Saxifrage, Meadow-Rubarbe, &c.
Thence to the boggs, and there you
will have Horsemint, Cottongrass,
Pennygrasse, Butterwort, Bucks-
beans,

the knowledge of Plants. 19

eanes, Stinking Horsetail, the small Valerian, &c. And so to the river side, and there you shall see grow upon the banks, the great Valerian, Comfrey, Neeßwort, Wintercrosse, Clowns Albeale, the great Dock, Water Hemp, Willow-reed, Flower de Luce, Waterbetony, &c. Cast your eyes between the banks, and there in the water you may behold the Water Lilly, Water Milfoile, Frogbit, Calibrops, Burreed, Water Plantaine, Arrowhead, Water Parsley, all sorts of Flags, Bulrushes, &c. And coming home by the ditches, you shall finde Ducksmeat, Brooklime, Water Croſſfoot, Water Cresses, Water Parsnips, Water Horehound, Water Scorpiongrasse, Horsemint, &c. And coming into the town againe, lift up your eyes to the walls, and there you may chance to see Maiden haire, Wall-Bugloſſe, Whitelowgrasse, Pollipode, Rocket, Wall-flowers, Pelliſtory &c. Look little higher toward the house tops, and you may at a distance view Seeneen, or Houseleek, Stenocrop, Herbe-Robert, &c. Now you cannot but say

I have named a great many herbs; but you may, perhaps, say, to what purpose? Doe but observe, that herbs in their proper places have the greatest vertues, though haply they may be found in other places also; and you finds that I have wrote to much purpose. And though some may grow in divers places, yet others are so confined, that they cannot be brought into a garden. Some of those which grow in the water, will not easily be perswaded to grow any where else: and so it is ikewise with those which delight in dry places. You may seek some plants in some places till your eyes drop out, and never finde them; so true is that of the Poet, *Nemo omnis fert omnia tellus.*

CHAP

CHAP. VII.
of the parts of Herbs.

Having laid this foundation of our little Edifice by acquainting you with the kindes of Herbs, and their places, (for the trees, bushes and shrubs, are bigger, and so consequently easier to be found and known) I shall proceed to the building it self, and in it give you some delineations of their parts which the exactest Herberists divide into simular and dissimular. The simular are those five which are of one and the same substance, and cannot be divided into other parts; and because they have no proper names of their own, they doe by a kinds of Analogy borrow them from the parts of living creatures, as 1. Flesh, 2. Nerves; 3. Veyns; 4. Skins; 5. Juice. Flesh is the more substanciall part of a plant, and doth many times admit of all dimensions, as in

Pears,

Peares, Apples, Plums, Melons, Cucumbers, and such like fruits, the flesh is that which is contained under the skin. Nerves and veines are by some comprehended under the name of Fibres, and are dispersed throughout the whole plant, as Nerves are in living creatures which may easily be disjoyned from the flesh, according to their longitude but there is a difference betwixt them for Nerves are smaller and dryer, but the Veins are greater, and being hollow, do contain in them that moisture which gives nourishment to the Plants, which hollownesse, though it cannot easily be seen, yet it may be perceived by the juyce they send forth, which is sometimes white, as in Spurge, Sow-thistles, &c. sometimes yellow, as in Celandine. The skin is that wherewithal the stalks, boughes, leaves, fruits, and sometimes the roots are covered, as with a thin garment. The juyce (which in this place doth comprehend also the teare) is answerable to the blood in living creatures; but the juyce squeesed

squeezed out after pounding, the teare dropping out of its own accord. The dissimular parts are those wherein the simular parts are contained, which are likewise five, 1. Roots, 2. Stalks, 3. Leaves, 4. Flowers, 5. Seeds. The root is the lowermost part of a plant, which answers to the mouth in a man, and being fastned in the earth, drawes convenient nourishment unto it, and supplieth all its parts. The Stalk is that part of a plant which riseth up from the root, and is as it were a pipe to convey the nourishment, being more fully concocted, to the rest of the parts, within which many times there is the pith, which consists of flesh, and sometimes of fleshy nerves and moisture. The Leaf is that part of a Plant which is sent forth from the main stalks by another lesser stalk, and consists of three simular parts, to wit, veyns, sinnewes, and flesh. The Flower is the beauty of the Plant, arising from the most refined and concocted matter, and therefore is most commonly of a different colour from

from the leaves, as yellow, blew,
red, white, and sometimes mixed.
The Seed is that part of the Plant
which is ended with a vitall faculty
to bring forth its like, and it con-
taines potentially the whole Plant
in it: These are the best definitions
I could finde or invent, which I shall
the rather set down, because I shall
have occasion to treat of the diffe-
rences which arise from them, but espe-
cially from the Roots, Stalks, Leaves,
Flowers and Seeds, in some of which
we shall now and then occasionally
shew you certain Dignosticks, or To-
kens whereby you may be infallibly
informed how to distinguish one
Herb from another.

CHAP. VIII.

Of the differences of Roots.

Herbs differ much in their Roots, whereof the figures of some are long, some round, some straight, some crooked, some shallow, some deep; some bulbous, some like to externall formes, some soft, some hard, some hollow, some knotty, &c. Those that are long, are Parsnips, Carrets, Red-dishes, Briony. The round are, Turneps, Potatoes, Onyons. Some are straight, as Garden-Cresses, Orage, Wormseed, Mustard. Some crooked, as Rocket, Spurge, Blewbotle. Those whose roots are but shallow, are Chickweed, Mossie, Liverwort, Stonecrop. Those that goe deep into the earth, are Elecampane, Horseraddish, Sorrell, whose root goeth farthest into the earth of any Herb, insomuch that it hath been known to go three cubits deep, as my Lord Bacon witnesseth in his Naturall History.

C You

You shall see some Bulbous, as *Tulips*, *Daffadills*, *Garlick*, *Saffron*, *Hyacinths*. Some are like to externall formes, as the roots of *Aphodel* to an *Acorne*, of *Palma Christi* to an *Hand*, of other, *Satyrians* to *Dogstones*, *Goatstones* &c. It is said by some, that the Roots of *Solomons Seale*, are like a *Seale*, and therefore so called; but I thinke rather with Master *Gerrard*, that is from the wonderfull faculty it hath in sealing up burstnesses, and green wounds. You shill have some roots hard, as the greater *Centaurie*, *Gromwell*, *Parfly*, *Mallowes*. And some soft, as *Cabbage*, *Alexanders*, *Skirrits*, *Tragopogon*. Some are hollow, as *Radix Cava*, that is, *Hollowroot*. Others are knotty, as the roots of *Flower de luce*, *Piony*, *Eryngium*, &c. Some Plants there are, but rare, that have a mosly, or downy root; and likewise that have a number of thieds, like beards, as *Mandrakes*, whereof Witches and Impostors make an ugly Image, giving it the form of the face, at the top of the root, and leave those

strig.

strings to make a broad beard down to the feet. Also there is a kinde of Nard in Crete (being a kind of Phu) that hath a root hairy, like a rough-footed Dove's foot. And there is one herb flat at the bottome, and seemeth as if the nether part of its root were bit off, and is called Devils bit, whereof it is reported that the Devill knowing that that part of the root would cure all diseases, out of his inveterate malice to mankinde, bites it off. Henbane and Hemlock have Roots so like a Parsnip, that they have been mistaken for it, to the endangering of the lives of some.

CHAP. IX.
Of the differences of Stalkes.

SOME Differences are taken also from the Stalkes. All Chickweeds, (for there be many sorts of them) if the stalkes be gently broken, you shall have in the middle of them a kinde

of Sinnew, by which you may know them from almost any Plants that grow. Stalkes are of divers Figures also, some have straight stalkes, as Beans, Hemp, Flaxe, Nettles; some are bending, as Solomons Seal, Snap-dragon, Mugwort, Mercury, Archangel, &c. Others lye on the ground, as Pease, Chickweed, Pennyroyall, Pinkes. Others stand bolt upright, as Throat-wort, Clowns Altheale, Plowmans Spikenard; Some spread into many branches, as Vervaine, Larkspurre, Smallage, Mustard; Other stalks have no branches, as Woodroof, Satyrions, Naked Horsetaile. And there be that wind one within another; as Periwinkle, Bindweed, Tares. Many of them have round stalks; as Parsly, Hemlock, Tulips: but some have angles or edges as the Daffodill, which hath two, Cyperus grasse three, Horehound, Goosegrass, &c. are four square. Some, as Orage, Beets, Rubarb, Coleworts, &c. have red stalkes, and some are white, and green. Some stalks are peckled, as Dragons, Scorpion grasse, &c.

&c. Mothmullen and Rose Campion are downy; some have joynts and knuckles, as Clove Gilleflowers, Pinks, Soapwort, Fennell, Corne, Reeds and Canes. The stalks of the four last being dry are hollow. Some stalks are full of milk, as Lettuce, Rampions, Sowthistle, Spurg &c. Some have a viscous matter adhering to it, as Catchfly, by which you distinguish it from the Valerian that is so like it.

CHAP. X.
of the Differences of Leaves.

But of all the parts of Herbs, the Leaves afford us the greatest variety of Differences, yea they are so many, that it would puzzle a good head, to finde terms to express them by. As many as are obvious I shall set downe, and tell you that the reason of the names of some Herbes arise from their Leaves. Arrowhead is so called, because the Leafe of it

is like the head of a barbed Arrow. Scurvygrass is called Spoonwort, because the leaves of it represent the fashion of a spoon. Plantane is called Ribwort, because every Leaf hath five strings somewhat like Ribs. The Sword Flag is so called, for that the Leaves so neerly resemble a Sword, Crow foot the foot of a Crow. The Leaves of Teazle inclosing the Scalke, are Concavous, which receive the falling Rain, and retain it there, and is therefore called Venus Basin. Tragopogon groweth like a Goats beard, and is therefore so named. Twayblade is so termed, for that it hath but two Leaves. Trefoile for that it hath three. Herb Paris hath four. Cinquefoile five. Hepatick seven. The Leaves of Butterwort feel as if melted Butter had been poured upon the Leaves. Ros Solis, or Sundew hath a Dew upon the Leaves at Noon, even in the hottest weather; Shepherds call it the Red Rot, because it rottech Sheep. Some Leaves have Sand about them alwaies, as Mercury and Orage. The Leaves

of

of all sorts of Scabions break with small strings like haires in the middle, by which you may know it from Knapweed, which is otherwise very like it. Saw wort is so called, for that the Leaves are nicked like a Saw. The Leaves of Pimpernill are speckled underneath. If you hold the Leaves of Saint Johns wort, and Saint Peters wort, against the light you shall finde them perforated with holes like a Seive, the first more, the second leesse. Butterburre was so called, because the Countrey Houswives were wont to wrap their Butter in the large Leaves thereof. The Leaves of Rhenbarbe, Cabbage, Burdock, &c. are also very large and roundish. Other Docks, Tobacco, Elecampane, &c. have Leaves long and large, but few. Leadwort hath Leaves of the colour of Lead. Time Rue, Asparagus, Spignell, Fennell, &c. hath many small Leaves. Those of Orpine, Aloes and Houseleek, are thick and Oylie; Stonecrop hath Leaves long and rounl, almost as Rosemary. Some are more indented, as Radish, Vervain,

Dandelyon; some lesse, as Maudlin; Allheale, Tansy, Snewwort: Aron is smooth and spotted, Arsmare rough and spotted, and of this there be two sortes, biting and not biting, which may be discerned, if you lay a leafe over your tongue and break it. Some are onely rough, as Comfrey, Teazle, &c. Buglossa is so called, because it is rough like an Oxe tongue. Some are smooth and glib, as Barese-breech, called Brank Wrfine, Mandrake, &c. Many more differences I might adde, but Enough is as good as a Feast.

CHAP. XI.

Of the Differences of Flowers, according to their Times as well as Figures.

NEither are Flowers without very many great differences, some may be taken from the tyme of the yeare wherein they Flower, as the VVinter Wolfsbane is called *Christmas flower*, because

because it puts forth its blossomes about that time, and so doth the true black Hellebore. After these (and sometimes before if the VVinter be milde) come Primroses, Crocusses, Animonies, Hepaticas. The Mezeron tree blossomes early too, and so doe impatient Ladysmocks. In February you shall have Violets, Daffidills, Wallflowers, Hyacinths, Scurvygrasse, Chickweed, Red Archangell, &c. After March come Cowslips, Daisies, Tulips, Starres of Betblem, &c. Aprill brings Flower de Luces, Woodbines, Cinnamon Roses, &c. May brings Roses, Pinks, Whitsungillflowers, & then Dropwort, Sheepherds needle doe flower, &c. In June, Meadsweet, Burnet, Lovage, Spignell, Larkspurre, &c. In July come Clove-Gillflowers, or as some will have them Julyflowers, Holy Oakes, &c. In August, Clowns Allheale, Winterberry, &c. In September and afterwards, if the latter Spring be not hindered with cold weather, Strawberries, Primroses, and those which flower first, will flower againe. Flowers have all ex-

C. 5. quicke

quisite Figures; Stockgilliflowers have
seldome more then fourt Leaves, and
it is reported that they will sometimes
have five, and that the Seeds of them
being sown, will prove double, and
therefore some tye a thred about
them, that they may know how to
preserve them for seed. Those which
have five are Larkspurres, Pinkes, Prim-
roses, Borage, Bugloss, &c. Some have
six, as the Flower de Luce, White-Lillies,
&c. Those Tulips and Anemonies,
are (by some) reckoned to be best
which have most leaves Some put forth
a great multitude of Leaves, as Mar-
rygolds, Trefoile, &c. We see also that
the Sockets and Supporters of Flo-
wers are figured, as in the five Brethren
of the Rose, whereof there is this
common Riddle:

*Five Brethren, all in one,
Three have beards, and two have none.*

But to come to those that resemble
the parts of liveing Creatures. The
Flower of Snapdragon, and that of
Will's.

Wildeflaxe, which I take to be of the same kinde, is like the mouth of a Lyon, or rather like the snout of a Calf. The flower of the dead Nettle, is like a Weasells face, and is called Galleopfis, which in Greek signifies the same. Larkspurre hath a Flower with an heel-like a Larke. The Flowers of Pease, Vetches, &c. are somewhat like a Butterfy, and there is a Satyron which it presnets it very much. There is another Satyron like a Bee, another like a Wasp. Some Flowers, as the flower of the Sunne Marigolds, Wart-wort, Mallon flowers bow and incline themselves towards the Sunne, which happeneth, because that the part, against which the Sunne beateth, waxeth more faint and flaccide in the Stalke. Others open their Leaves when the Sun shineth, and againe in some part, close them either towards Night, or when the Sunne is over-cast; as Marigolds, Tulips, Pimpernell, &c. but Goats beard, contrary to these, is shut at Noon when the Sunne shineth, and is therefore called, God to bed at Noon.

Somt

Some represent *Bells*, some *Helmets*,
some *Fingerstalls*, as *Foxgloves*. Some
Boxes out of which *Dice* are cast, as
Fritillaria. There be also Differences
of Flowers of the same kinde, pro-
ceeding from the Colour, some
white, some red, some yellow, some
blew, some mixed, but especially in
Tulips, of which there is the white and
yellow *Crown*, the *Fools Coat*, the
Switzer, the *Prince*, the *Mourning*
Widdow, &c. There be *Anemonies*,
Gillonflowers, &c. of severall colours.
Some flowers grow double, as *Daisies*,
Larkspurres, *Batchelors Buttons*, *Crow-*
foot, &c. *Coltsfoot* flowers before it
putteth forth its Leaves, and there is
a sort of *Willoweed*, which hath its
flowers upon the Huske, wherein the
Seed is contained, and is called in La-
tine, *Filius ante Patrem*, that is, *The*
Father before the Son, because it is
more usuall for an Herbe to Flower,
before it Seed, but in this it is other-
wise. I might be larger, but I feare I
have exceeded already,

CHAP. XII.
of the Differences of Seeds.

Seeds have also their Differences. The Seeds of all Pulse grow in Cods, and have severall formes, whereof one hath Seeds like a Kidney, and is therefore called the Kidney Beans. Other Seeds grow in Husks, as Oats. Some grow in Eares, as Pan-nick, Wheat, Rye, Barly, &c. Laven-der also, and Plantaine is spiked, but the Seeds of Fennell, Parsnep, Parsly, Chervill, Hemlock, Carret, &c. grow upon Umbles of Tufts. The seed of Bulronack resembles the Moon, which is therefore called Great Moonwort, and this Seed is contained in a Huske like unto white Sattin, which is the name of it, though our Women call it Honesty. The Herbe Cranesbill is so called, because the Seeds are like a Cranes Bill. Sheepherds purse is so called, because the Seeds of it resem-ble the Letherne bagge, wherein Sheep-herds

herds put their Victualls. Shepherds
Needle hath Seeds like Needles. Some
grow in knaps like Bottles, as Knap-
weed, which some call Darbottle,
Blewbotle, great Centaury, &c. Some
in Berries, as those of Tu'sin. Grom-
well hath a Seed, as hard as a Stone,
and for that reason the Greeks call it
Lithospermon. Some Seeds are very
rough, and will stick to the Garments
of those that passe by, as those of Bur-
dock, Agrimony, Hounds tongue, Cle-
vers. Some have a kinde of Down
fastned to them, which the Winde
bloweth away together with the seed,
as Coltsfoot, Dandelyon and some This-
tles. If the Downe flyeth off when
there is no Winde, it is a signe of Rain.
Some Seeds are comprehended within
the flesh of fruits, as Cucumbers, Mel-
lons, Pompeions, &c. The colours of
of Seeds are commonly white, reddish,
or black. Most Seeds in the growing
leave their Husks or Rind about the
Root: But the Onyon will carry it up,
so that it will be like a Cap upon the
top of the young Onyon. There is a

Plant

Plant called *Noli me tangere*, neer which if you put your hand, the Seed will spurle forth suddenly, in so much that the unexpectednesse of it made th: valiant Lord Fairfax to start, as Master Robert at the Physick Garden in Oxford can tell you. The Seeds of Cotton are encompassed about with white Wool: they are in shape like the crottles or dung of a Coney.

CHAP. XIII.
Of the Excrefences of Plants.

BESIDES these Common parts of Plants, there be some Excrefences which are more proper, and restrained to a few, and these doe commonly belong to Trees and Bushes, which I have made little mention of, because they are more obvious, but for as much as these which I shall speak of are lesse known, I have thought fit to put them down in this place. There is a kinde of Sponge of a dusky brown colour,

colour, commonly called *Jewes ear*, growing at the roots of Trees, but especially on the *Elder*, on which Tree some thinke *Judas* hanged himselfe, and therefore this Sponge in Latine is called *Auricula Juda*. It hath a strange property, for being put into warme water, it swelleth and openeth extreamly, and is usefull for curing Squinances, and Inflammations of the Throat. *Agarick* also, is a kinde of Spongy Excrecence growing upon the tops of Oaks and other Trees, in the nature of a *Mushrome*, though it be affirmed by some, that it groweth also at the Roots. It is famous in Physick for Purging, of tough Flegme, and for opening the Liver, but it is offensive to the Stomach, you may have it at the Apothecaries. Another thing which hath a strange kinde of growth is *Mistletoe*, which is found to put forth, not onely upon, but sometimes also underneath the boughs of Crab-trees, Appletrees, and Hazles; the rarel groweth upon the Oakes, and is counted very medicinall, as also the

Po-

the knowledge of Plants. 4?

Polipode. I believe the thing it selfe
is better knowne, then the manner of
its growing, because it is carried ma-
ny miles to set up in houses about
Christmās time, when it is adorned
with a white glistering berry. A man
may count the prickles of Plants to be
a kinde of Excrescence, for they will
never be Boughs, nor bear Leaves.
Some have prickles upon their boughs,
and those are black and white Thorns,
*Bryar Rose, RaspTrees, Crabtree, Goose-
berry, Barbery, &c.* Others have prick-
cles upon their Leaves, as *Holly, Juniper, Furze, Thistles*; Nettles also, and
Borage have prickles, the one veno-
mous, the other harmless. Another
kinde of Excrescence is an Exudation
of Plants joyned with Putrefaction, as
we see in things like *Apples*, which are
chiefly found upon the Leaves of *Oaks*,
and sometimes upon *Willowes*: There
is a kinde of prediction amongst
Countrey people, that if the Oake
apple broken be full of Wormes (as
sometimes it is) it is a signe of a Pe-
stilent yeare, which is probable, be-
cause

cause they grow of Corruption. Of all Trees, none doth bear more Excrescences then the Oak, for besides the Mistletoe, Polipode, Oak apples, and Acornes, which are the naturall fruites it beareth Galls and Oake nuts, whiche are inflammable and certaine Oake berries, which stick to the Tree without stalkes. There is also upon the wilder ~~the~~ Bryar a Mossy tuft of divers colours, very easie to be seene in the Wintre when the leaves are off, which if you cut in sunder, you shal finde them full of little white wormes, which in the Summer time are changed into these ~~sheek~~ Fly Cantharides. The Birch Tree, the Nut, the Wallnut, and the Planetrees, have on them things in Greek, called ~~that~~ Cachryes, in English Catkines, or Catstailes, if I mistake not, which are there the most part of VVinter. They are of a burning quality in Physick. There is a Masse the Perfumers have, which cometh out of Appletrees of an excellent sent.

CHAP. XIV.

f Smells and Tasts in Plants, and
their Differences.

AND because there be some Differences in Plants, which arise from the Smells and Tastes, I shall take the paines to present you with some of them. There is a Tree called Arbor vita, or Tree of Life, whose leaves being squeezed between ones fingers, smell like unto Bread and Cheese. The smell of Burnet is like that of a Cucumber. Stinking Orange smells like Old Ling, and somewhat else. The smell of Crossewort is like unto Hony, bu: somewhat faint. There is a kinde of Willoweed, and is very common, which smells like Podded Apples. The Pasque flower, called In Latine Pulsatilla, will bite ou by the Nose, if you rub it between your fingers and smell to it, and so will Gentian or Felwort. The leaves of Cariander doe smell very strong, and

and so doe those of Smallage, Wormwood, Rue, Hemlock, Henbane, &c. Sweet Maudlin, Marjoram, Muscorum &c. are known by their sweet smell. You can scarce distinguish between Camsomell and young Mayweed, but by the smell. The root of the little Vervain is sweet like unto Muske. It is reported that sweet Moss, besides upon the Appletrees, growes likewise sometimes upon the Poplars. So much for the Smells, I come now to the Taste. Spatula fetida, Rinking Gladwin, hath a taste like unto Roast Beef. The stalk of the great Waterdock tastes like Green sward and is also as pleasant to eat as the best Sorrell. Earthnuts, or as some call them Pignuts, taste somewhat like other nuts. The leaves of the Vine and Barbery bush taste like Sorrell. Rocket tastes like Milke that is burnt too. Arum or Cuckooint of a very biting taste, and so is Spearwort, or Water Crowfoot, biting Armaria, &c. Some Plants smell little but taste very bitter, as Aloes, Lavender,

er, Cotton, the lesser Centaury, &c. Some have a biting taste, but somewhat pleasant, as Cresses, Garden Ginger, Carragon, &c. Seaweed, Samphire, Curvygrass, &c. doe participate of saltnesse. There be fruits that are sweet before they are ripe, as Mirabolanes; Fennell seeds are sweet before they ripen, and afterwards grow Spicit. And some never ripen to be sweet, as Tamarinds, Lemmons, Barberies, Rabs, Sloes, &c. Some are very acrimonious, as Euphorium, Celandine, Cowthistles, Spurge, Old Lettice, Figs from the Tree, &c. There is a kinde of Wormwood so like Lavender, that it cannot be known from it, but by the smell and taste.

CHAP.

C H A P. X V.

Of the juices of Plants.

Neither will it be amisse now w^eare speaking of the Dignosticks of Plants, to say somewhat more particularly of the Juices also, from whence the knowledge of some of them is derived. Though the colour of most of them be green, or of a watrish colour, yet some of them are of other colours also; as the juices of *Figs*, *old Lettuce*, *Sowthistle*, *Spurge*, &c. are as white as Milk, and are commonly so called: And here we may observe the difference between *Spurge* and *Wild flax*, which are somewhat alike, but that hath milk, the other none, according to the riming Verse,

Esula lacte scit sine lacte Linaria crescit.

Euphorbium hath a kinde of milk too, though not very white: And *Celandine*

line hath a yellow milk, which will issue forth if it be but broken. There is hardly found a Plant that yeildeth a red juice, either in the blade or ear, except it be the tree that beareth *Sanguis Draconis*, which groweth chiefly in the Island Soquatra, after the forme of a Sugar-loafe. It is likely that the sap of that Plant doth concoct in the body of the Tree; for we see that *Grapes* and *Pomgranates* are red in the Juice, but green in the Tear: the herb *Amaranthus* (indeed) is red all over, and *Basil* is red in the wood, and so is red *Sanders*, but the juice of neither of them is so; the juices of Flowers are commonly of the same colour with the flowers which are of a more refined and concocted matter than the stalkes, yet the juices of Fruits are not alwaies so; for there be black *Plummes* and red *Apples*, neither of which have a black or red juice.

CHAP. II.

*of the use of Plants, and first, of
those which are Alimentall tall.*

The uses of Plants, are reckonec^{re} up, would swell into a volume but I shall indeavour to reduce them to as few heads as I can, and begin first with those that are Alimentall. And here I shall not summs up those that are commonly used for Aliment, as Turnips, Carrets, Cabbage, &c. but those which are lesse knowne, yea such as Country people will scarce venture to eat: the tops of Hops and Turnips running up to seed, boyled and buttered, do eat like Asparagus: the buds of Broom being pickled are of an excellene relish: the roots of Tulips boyled and buttered make a rare dish. There be severall wayes of dressing Mushroms to make them edible; the leaves and stalkes of Alexanders being boyled, are eaten alone, or with Fish.

the knowledge of Plants. 49

Fish to correct them; the stalks are preserved raw in pickle, and presented to the table for a curious Sallet: The root of *Arum* being raw, is exceeding biting, but being boyled it is good food. The roots of *Tragopogon*, or *Goats Beard*, boyled and buttered, as Parsips and Carrets, are farre better: *Ashweed*, which some call *Jump about*, boyled with Bacon when it is young, is a timely dish, and so is young *Confrey*: *Lambs lettuce*, or *Corn sallet* is the earliest thing that I know eaten raw: *Penniroyall* chopped & put into a bag-pudding giveeth it a savoury relish: With the buds of *Elders*, *Nettle tops*, *Watercresses* and *Alexanders*, good women use to make pottage within the Spring time: *Horseradish* root sliced thin with a little *Vinegar*, is a wholesome sauce with Mutton, & so are the leaves of *Jack by the hedge*, which therefore by some call'd *Sawce* alone. And if you will have any more, you must go to the Cooks, who can make many more dishes out of them, yea, they can make good broath with the

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leg

leg of a joynstoole, if you allow them cost. But even some of those herbes which are not esculent, are notwithstanding poculent, as Hops, Broom, Angelica, Bawme, &c. which give a dainty relish to liquor, if they be boyled therein. For distilled Waters, you may have Anniseed, Mint, Angelica &c. Though Plants are not now reckoned of so good nourishment as Flesh, yet the Pythagorean Philosophers lived longer than any in these dayes doe.

CHAP. XVII.
Of the Physicall use of Plants.

Hence I might enter upon a plentifull Harvest, but I shall onely glean out some of the chiefest Simples that England affords, adjoyning some of their vertues. *Licorish* and *Saffron* are two things, whereof without dispute our English are the best. *Licorish* boyled in faire water, with *Maidenhaire* and *Figs*, maketh a very good dyet drinke for those which are troubled with a dry Cough, or any griefe of the *Breast* and *Lungs*; *Saffron* strengthens the *Heart* exceedingly, quckneth the *Braine*, helps Consumptions of the *Lungs*, difficulty of breathing, and is good to make stayes to put to the throats of them that have the *small Poxe*. And as I take it, the best *Elecampane* grows in *England*, the roots of which being candied with Sugar, helps the *Cough*, shortnesse of *Breath*, and wheeling in
D 2 the

the *Lungs*. Many other Plants that grow here also, are as good as the Transmarine, though the Druggists extoll the outlandish, that they may gains thereby the more. Our *Rubarber* is nothing inferiour to that which comes out of *China*, and in processse of time will be as famous: It purgeth the body of *Cholar* and *Pblegme*, and putt amongst other Ingredients, cleaneth the *Stomach*, *Liver*, and *Blood*. Our *Angelica* is as good as that off *Nerway* and *Ireland*: It is very Sovraigne against *Poyson* and the *Plague*, and so is the Water of the *Herbe Dragons*. Our *Gentian* is as good as that which is brought from beyond Sea, though perhaps it groweth more plentifully in *Italy* and in other places, but *England* is before all other Countreyes famous for its plenty of *Saxifrage*: we have *Maidenhaire* here also, never a whit inferiour to the *Af-syrian*. Other Physicall herbes are *Asara Bacca*, which purgeth upwards and downwards. *Scordium*, of which *Diascordium* is made, and given to strengthen

strengthen the Heart and Stomach, which it doth exceedingly. *Woodforrell* cools the Bloud, helps ulcers in the Mouth, hot defluxions upon the Lungs, &c. *Marshmallowes* ease the paine of the Stone. *Pimpernill* drawes thornes and splinters out of the fl sh. *Smallage* provok's the Termes, and is singular good against the yellow Jaundice. *Ceterach* helps the Strangury, and so doth *Dropwort*. *Dwarfe Elder* inwardly taken, is a singular Purge for the Dropie and Gout: *Fennell* increaseth Milke in Nurses. *Fumitory* boyled in Whitemine, and taken inwardly, helps such as are Itchy and Scabbed. *Does foot* helps the Wine Collick. *Periwinkle* cures the Cramp, *Plantane* leaves are excellent for green wounds, the roots for the Headach. *Piony Roots* and Seeds are good against the Convulsion, and Falling sicknesse; *Sheepherds purse* stoppeth blood; *Housetleek* is good against the Shingles. The lesser Centaury, *Wormwood*, *Garlick*, *Lavender Cotton*, and all Planes that have a bitter juce kill the wormes. Let thus much suffice

CHAP. XVIII.

Of the Chirurgicall use of Plants.

Considering how subject the body
of Man is to be wounded, and
troubled with severall Maladies, as
Felons, Whitloes, Itch, Scabbs, &c. And
because there is less prejudice in ap-
plying things outwardly then inwardly;
I shall here iostist upon the vertues
of some Herbes that are usefull upon
this account, & incourage those which
are in no great danger to use them,
but in dangerous Cases, if a good Chi-
rurgion be to be had, commit thy selfe
rather to his daily experiance, then
be *Penny Wise, and Pound foolish.* A
Sheep many times perisheth for want
of an halfe penny worth of Tarre, and
one spark sometimes sets a Town
on fire, therefore neglect not the
smallest

smallest wounds, but apply some of these easie remedies which follow : The Juyce or Water of Flaxweed put into fousle Ucers, whether they be Cankerous or Fistul'ous, with Tents rowled therein, or the parts wshed or inj'cted therewith, cleanseth them throughly from the bottome, and healeth them up safely. The whole Plant of the greater Centaury, as well Herbe as Root, is very availeable in all sorts of VVounds or Ulcers, to dry, sodēr, clese and heale them, and therefore it is, or shoud be, a principall Ingrediente, in all vulnerary drinks and i[n]jections. Knapweed, which soms call Darbottle, is good for all those that are bruised by any falls, beatings, and other casualties : It is very profitable for them that are bursten, if they drinke the decoction of the Herbe and Root in Wine, and app'y the same outwardly to the place ; it is singular good also in all sorts of running and Cankerous sores and Fistulaes, drying up the moisture, and healing them gently, without any

sharpnesse or biting, it doth the like also in the running sores and Scabs of the Head or other parts: it is of especiall use for the sorenesse of the Throat, the swellings of the Palate and Jawes: it is also excellent for all green wounds, to stay the bleeding, and close the Lips of them together. All the Plantanes are singular good Woundherbs to heale fresh and old sores and wounds, whether inward or outward. The flower of Beanes and Fennugreek mixed with Hony, helpeth Felons, Boiles and Bruises. The roots of white Briony being bruised and applyed of it selfe, to any place where the bones are broken, helpeth to draw them forth, as also Splinters, Arrowheads and Thornes in the flesh, and being applyed with a little Wine mixed therewith, it breaketh Boyles and helpeth Whiloes. The Berries of Bittersweet, or Woody Nightshade bruised, and laid to the finger that hath a Felon thereon, cure it, and so doe the Leaves stamped together with reffy Bacon. He that hath Sanicle and Selfe.

Selfe-heale to helpe himselfe, naedeth neither Physitian nor Chirurgion, so effectuall are they in severall cases, but especially in green wounds. Hounds tongue is good against the biting of mad Doggs, and is the maine ingredient whereof black salve is made. The inner bark of an Elder tree boiled in Vinegar, is approved to cure the Itch, and take away Scabs, and so are Decoctions of Scabious and Alehoof or Ground Ivy. The fume of the dried Herb, Stalk and Seeds of Henbane burned, quicky healeth Swellings, Chilblaines or Kibes on the hands or feet if they be held therein. Savine dried into a powder and mixed with Honey, breaketh Carbunkles and Plague Sores ; it also helpeth the Kings Evil, being applyed unto the place ; being spread upon a piece of Leather, and applied to the Nivell, kills the wormes in the Belly, it helps Scabs, Itch, running Sores, Cankers, Tetteres and Ringwormes. An hundred more I could reckon up, but let these suffice for the present.

CHAP. XIX.
Of Peysous Plants.

Whatsoever is received into the Body, is either *Aliment*, *Medicine* or *Poyson*. Of the two first I have intreated already, I come now to the third: And here I know not whether to call it a *civill*, or rather *uncivill* use or abuse, that hath been made of Plants in this kinde. The forme of executing capitall offenders in *Athens* was, the taking of the potion of *Hemlock*, which was (for sooth as they pretended) in humanity given to them, that their deaths might be with the lesse paine, and after this manner did *Socrates* dye. The Inhabitants of the Iles of *Cæa*, when they were above threescores yeares old, and deemed unfit for the manegery of publick affaires, did voluntarily take the like potion. Some have used *Opium* (which is the joyce of a certaine Poppy) to the same purpose, but that

is more painfull, because it hath parts
of heat mixed. The jayces of *Garlick*,
Onyons and *Leeks*, if taken in any
great quantity are rank Poyson, al-
though we eat the flesh and all with
little or no danger. *Lettuce* is thought
to be poysinous when it is so old as
to have Milke. *Spurge* is a kinde of
Poyson it selfe, and so is *Nightshade*,
Hunbane, *Mandrake*, *Wolfsbane*; of
which Master Gerrard reports, that a
Gentleman tasting the roots, had
his tongue and mouth so swoyne, that
it is thought he would have dyed, if he
had not met with present helpe. The
Tewtree is venomous, both to Man
and Beasts. That it is poysone to Kine
will appear by what followeth. Ma-
ster Wells Mynster at *Adderbury* in
Oxfordshire, seeing some Boyes brea-
king Boughe from the *Tew Tree* in
the Church-yard, thought himself
much injured. To prevent the like
Trespasses, he sent one presently to
cut downe the Tree, and to bring it
into his back side. This being done,
his Cowes began to feed upon the

Leaves.

C H A P. XX.

*Plants for making Cloth Cordage,
&c.*

SO much for the Internall uses of Plants, come we now to the External: And because those which serve for cloathing, are most necessary, we will speak of them first. There be of Plants which are used for Garments, these that follow, *Hemp* and *Flaxe* grow commonly in *England*, and are made into cloth by the good Housewives of every Countrey. *Cotton* is not so well knowne, because it grows beyond the Seas, as in *India*, *Arabia*, *Ægypt*, &c. It is an annuall Plant as *Hemp*, and unless it be gathered in time, the Seeds with the Wool encompassing them fall to the ground. Of this are made *Fustions*, *Bombasts*, *Stockins*, &c. In some Countreyes,

treyes for want of the aforesaid Materials, they strip the Nettles and make Cloth thereof, which must needs be very course. But finer stoffe is made of Sericum, which is a growing silke comeing out of the Island Seres, where it growes upon the Leaves of Trees, yet some is made by the silke wormes in every Countrey. They make also Cables of the barkes of Lime Trees. And here I thinke it will not be impertinent to our present matter, to give you to understand that in India there is a Tree called the Cokarnut tree, whose Leaves serve to cover houses, whose hairy stoff or hards which is next the outward bark doth make, not only Cordage and Tackle for Ships, but also cloth, Cauls, and Girdles, even for the better sort. There is in the Anatomy School at Oxford, amongt very many curious rarities, a Purse made of the barkes of a certaine outlandish Tree.

CHAP. XXI.

*Of the Ornamentall use of Plants
formerly, and what are in use at
this present.*

Plants are an Ornament to the place where they naturally grow; How bravely are the Woods adorned with Trees, and the Meadows with Flowers, the Gardens with sweet smelling Herbes, the Walls and House sides with Vines and other fruitfull Trees, insomuch that the Ps. I mist tells the blessed man, That his Wife shall be as the fruitful Vine on the sides of his house, and his Children shall stand like Olive branches round about his Table. The Olive was the Embleme of peace, and therefore the door for the entring in of the Oracle in Solomous Temple, were made of Olive trees, and so were the Lintells and Sideposts, it being a time of peace. I know not whether the Athenians did adorne their Temples with the branches of the Olive.

Olive also, but surely they had it in so great veneration, that they would not suffer a Goat to come n̄ to the *Acropolis* where it grew. It is probable enough, that the Temple of *Minerva*, to whom it was sacred, was sometimes dressed with it. Other Heathens also, did garnish their Temples with *Laurell*, *Mirtle*, *Oake*, &c. The branches of *Pines*, *Oakes* and *Appletrees*, and also *Parly* were bestowed upon those that overcame in the *Grecian* games in token of Victory. So the *Roman* Combatants that overcame, received by way of reward a Garland or Coronet of *Palmettes*. The reason why the *Palms tree*, rather then any other Tree, should be given in token of Victory, is rendered by divers approved Authors to be this, because the *Palmette*, though you put never so ponderous a heavy weight upon it, yet it will not yeild, but rather endeavour the more upward. Their Generals also in their Triumphs I s̄etofore wore a Crown of *Laurell*, and when they had raised any Siege, they

they were honoured with a Crown of
Grasse. In Ouids time, the Emperour
had alwaies standing before his Gates
an Oake tree in the midst of two Lau-
rels, as an Embleme denoting two
worthy vertues, required in all Empe-
tors and Princes; first, whereby the
Enemy might be conquered; secondly,
such whereby Citizens might be
saved. Unto this the Poet seemeth to
allude speaking of the Laurell tree;

Postibus Augustis eadem fidissima

Custos

Ante fores statis, mediumque tueber-
querum.

It is not very long since the custome of
setting up Garlands in Churches, had
been left off with us; and in some
places setting up of Holly, Ivy, Rose-
mary, Bayes, Tew, &c. in Churches at
Christmas, is still in use. Cypress Gar-
lands are of great account at Funer-
erals amongst the gentiler sort, but
Rosemary and Bayes are used by
the Commons both at Funerals and
Weddings.

Weddings. They are all Plants which fade not a good while after they are gathered and used (as I conceive) to intimate unto us, that the remembrance of the present solemnity might not dye presently, but be kept in minde for many yeares. *Box* and *Ivy* last long green, and therefore Vintners make their Garlands thereof; though perhaps *Ivy* is the rather used because of the Antipathy betweene it and *Wine*, the *Willow* Garland is a thing talked of, but I had rather talke of it then weare it.

CHAP. XXII.

Of Plants used in and against
Witchcraft.

The Oyntment that Witches use is reported to be made of the fat of Children digged out of the graves; of the Juices of Smallage, Woolfsbaine and Cinquefoyle mingled with the meale of fine Wheat. But some suppose that the seporiferous Medicines are likeliest to doe it, which are Henbane, Hemlock, Mandrake, Nightshade, Tobacco, Opium, Saffron, Poplar Leaves, &c. They take likewise the roots of Mandrake, according to some, or as I rather suppose the root of Briony, which simple folke take for the true Mandrake, and make thereof an ugly Image, by which they represent the person on whom they intend to exercise their Witchcraft. Many odde wifes fables are written of Vervaine, which you may read elsewhere, as Master Gerrard hath. Thos

shall

hat are used against VVitchcraft, are
Mifletoe which if one hang about
their neck, the VVitches can have no
power of him. The roots of *Angelica*
doe likewise availe much in the same
case, if a man carry them about him,
as *Fuchsia* saith. The common people
Formerly gathered the Leaves of *Elder*
upon the last day of *Apriall*, which to
disappoint the Charmes of VVitches,
they had affixed to their Doores and
VVindowes, *Mattiolius* saith, that
Herba Paris takes away evill done by
VVitchcraft, and affirms that he knew
it to be true by experience. I doe not
desire any to pin their Faiths upon
these reports, but onely let them know
that there are such which they may
believe as they please. However there
is no question but very wonderfull Ef-
fects may be wrought by the Vertues
which are enveloped within the com-
passle of the green Mantles, wherewith
many Plants are adorned.

CHA P. XXIII.
*Other Traditions concerning
Plants.*

IT hath bee[n] credibly reporte[n] to me, from severall hands that if a man take an Elder stick, and cut it on both sides, so that he presenteth the joyn[t], and put in his Pocket wh[en] he rides a journey, he shall never g[e]t lost. It is likewise said, that if a handfull of *Arsenart* be put under the Saddle, w[hen] on a tired horseback, it will make him travaille fresh and lustily. And if a Footman take *Mugwort* and put it in his Shoos in the Morning, he may goe forty Miles before Noon and not weary. I have read that the lesser *Moonwort* will open Locks and pull downe the Shooes of the Horses feet that passe over it. I have heard that Maids will take wilde *Tansey*, and lay it to soak in Buttermilke for the space of nine dayes, and wash their faces therewith, it will make them loveli-

ver.

try faire ; and that Spurge, Laurell,
the Leaves be broken off upwards,
will cause vomiting, if downwards: Pur-
ng: And that the seeds of Parsly being
aten cause the Falling Sickness. The
roots of Tarragon & Pellitory of Spaine
held between the Teeth, will make
hem leave aking. It hath been long
received and confirmed by divers cri-
ts, that the root of Male Piony dry-
d, tied to the Neck, doth help the
incubus which we call the Mare. It is
noough that Castoreum, Muske, Rue
seed, and Agnus Seed would doe the
ame. It hath been observed, that if a
Woman with childe eate Quinces
much, and Coriander Seed (the nature
of both which is to reppresse and stay
vapours that ascend to the brains) it
will make the childe ingenious : And
on the contrary side, if the Mother
eate much Onyons or Beanes, or such
vaporous food , it endangereth the
Childe to become Lunatick, or of im-
perfect memory. The Leafe of the
greater Bardock borne or laide on the
top of the head, doth draw the Ma-
trix

trix upwards ; but laid under the soles
of the feet, it draweth it downward
which is a notable remedy against
Suffocations, falling and displacing
the Matrix. I have seen a Man lay
Leaves aforesaid, to the Soles of his
Fest to cure him of the Gout. A
kinde of *Docks* have this property, that
what Flesh or Meat is sod therewith
though it be never so old, hard
tough, it will become tender and meate
to be eaten. *Calamint* will recover
stinking Meat, if it be laid amongst it
whilst it is raw. The often smelling
Basil breedeth a Scorpion in the Braine
The Seed of *Fleabane* strewed be-
tween the Sheets causeth Chastitie
Boemus relates, that in *Darien* in
america, the Women eat an herb when
they are great with childe, which
makes them to bring forth without
paine. *Sowbread* is dangerous for
Women with child, yea so dangerous
that both *Diascorides* and *Pliny* say
it will make a Woman miscarry if she
doe but stride over it, whereby I con-
ceive it may be usefull for Women

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that are in travail, and cannot easily
be delivered. If one that hath eaten
Rowin doe but breath on a painted
face, the colour will vanish away
straight. If a man gather *Vervaine*
the first day of the New Moon, before
the Sun rising, and drinke the juyce there-
of, it will make him to avoid Lust for
even yeares. The Seeds of *Docks* ty-
ed to the left arme of a Woman, doe
helpe Barrennesse. I could reckon up
many more Traditions to such purpo-
ses as these concerning Plants, but I
will not venter to trespass any further
upon the Readers patience. Thus have
I done with the Walls of our Cottage,
I shall now proceed to the Roof.

CHAP.

CHAP. XXIV.

Observations for the setting of Plants.

THE Dignoficks and Uses being thus demonstrated, it is possible that some one may be induced to will for some Directions for the improvement of his Garden, to whom especially, but consequently to others, I shall continue my Discourse. I am not a Gardiner, nor no Gardiners Sonne, yet I hope the Gardiners will not be angry with me, if I set downe a few Directions for the more convenient placing of Plants in a Garden. It has been found by wofull experience, that Toades doe oftentimes lye among Sage ; it would therefore be good to Plant one slip of Sage, and another of Rue, for Toades will by no meanes come nigh unto Rue. When you set Cabbage Plants, make not the holes you set them in downe right but sloping, so will they more probably come

come to be Cabbages. It is said that if
Potato Roots be set in a Pot filled
with Earth, and then the pot with
Earth be set likewise within the
ground some two or three inches, the
Roots will grow greater than ordi-
nary: if Onyons be taken out of the
Earth and laid a drying twenty dayes
and set againe they will be a great
deale bigger. The cutting of the leaves
of Radish or other roots in the begin-
ning of Winter before they wither,
and covering againe the Root some-
what high with Earth, will preserve
the Root and make it bigger in the
Spring following. Rose doth prosper
much and become stronger, if it be set
by a Figtree, but if it be set by Cole-
worts it will not thrive. Shade to some
planes conduceth to make them large
and prosperous more then the Sunne.
As in Strawberries and Bayes &c.
Therefore among Strawberries sow
here and there some Borage seed, and
you shall finde the Strawberries under
those leaves farre more large then
their fellowes. And Bayes you must
E plant

plant to the North, or defend them
from the Sunne by a Hedgerow; and
when you sow the Berries, weed now
the Borders for the first halfe yeare,
for the Weeds give them shade. Scorn-
dium likewise delighteth to grow in
cool and shadowy places, and is found
neer River sides. If Roots, Pease, Straw-
berries and Flowers, may be accelerat-
ed in their coming and ripening (as)
questionlesse they may, by making
Hot bed with Horsedung, and casting
Earth thereon) there would arise
double profit; the one in the high
price that those things bear which
come early, the other in the swiftness
of their returns. For in some ground
which are strong, you shall have Rad-
ishes, &c. come in a month, that in
other grounds will not come in two
and so make double returns: Or if
you water them once in two or three
dayes, with water wherein Sheeps dung
or Pigeons dung hath been steeped, they
will come the sooner. Some plant
will not grow neer one another, not
that there is any Antipathy in them-
selves,

selves, but because they draw the same juyce, and so deceive one another, as the *Vine* and *Coleworts*, a *Reed* and a *Brake*, *Hemlock* and *Rene*; Therefore it would not be amisse to set Plants of as contrary juyce as you can together. You must take heed of suffering great Trees to grow in your Gardens, for besides the droppings of the Trees, which most Plants will not abide, they so soak and exhaust it, that they hurt all Plants that grow by them, especially *Ashes*, and such Trees as spread the roots neer the top of the ground. He that desires to be satisfied further, that there is no Sympathy nor Antipathy in Plants, let him read the Naturall History of the famous and experienced Lord Bacon, who hath treated very judiciously on this Subject, of whom I confess I have made use in severall places of this treatise, but especially in this Chapter.

CHAP. XXV.

*Directions for the gathering of
Plants, and keeping of them af-
ter they are gathered.*

And now I have done with the setting of Plants, give me leave to speak somewhat of the gathering of them also: Some of the Antients, and divers Moderne Writers which have professed Astrology, have noted Sympathy between the Sunne, Moon and some principal Starres, and certaine Plants, and so they have denominated some Herbes Solar, and some Lunare, and such toyes put into great words. Amongst which Master Culpeper (a man now dead, and therefore I shall speak of him as modestly as I can, for if he were alive, I should be more plaine with him) was a great Stickler; And he, forsooth, judgeth all men unfit to be Physitians, who are not Artists in Astrology, as if he and some other

Figure-

Figure-flingers his companions, had been the onely Physicians in *England*, whereas for ought I can gather, either by his Books, or learne from the report of others, he was a man very ignorant in the forme of Simples. Many Books indeed he hath tumbled over, and transcribed as much out of them, as he thought would serve his turne (though many times he were therein mistaken) but added very little of his owne. But to passe by that, how did he thinkes (if Astrologers onely can gather Herbes) that a man might cure himselfe for thrse pence charge? Did he thinkes any one could make a journey to an Astrologer for three pence? Yet I perceive him to be a very indifferent man, for he saith in his *English Physician enlarged*, where he treateth of gathering Simples, Let the Planet that governes, &c: if they can, in herbes of *Saturne*, let *Saturne* be ascendent, let the *Moon* apply to them by good aspect, and let her not be in the House of their Enemies; if you connot well stay till shs apply to

them, let her apply to a Planet of the same triplicity ; if you cannot waight (sure he or the Printer had not learned to spell) that time neither, let her be with a fixed Starre of their Nature, and truely he might as well have said, if you cannot stay till then, you may gather them at any time. But I see Master *Culpeper* can allow much Superstition in himselfe as to Starre-gazing, though he railles at it so vehemently, in Herbarists of former times, for naming Plants. Now to proceed to the Directions.

And first, Though I admit not of Master *Culpepers Astrologicall* way of every Planets Dominion over Plants, yet I conceivs that the Sunne and Moon have generall influences upon them, the one for Heat, the other for Moisture ; wherein the being of Plints consists, and that the Full of the Moon would be a good time to gather those Herbes, out of which the juyce is to be taken, for then it is most plentifull, but for other uses, the Leaves newly gathered (if it be not when they are very

very young or very old) are questionless the best, but at such times, or when they are not at all to be had, we must be glad to make use of the dried ones, which whether dried in the Sun, or in [the] Shade, so they be neither over nor under dried, it signifieth very little. 2. Those which you gather for your use in Winter, gather a little before they run to Seed, for then they be most effectuall. 3. Let them be gathered (as neer as you can) from their proper places, which I have directed you to in the sixt Chapter. 4. For the place you put them in, it matters not, so they loss not their vertue by too much heat, nor corrupt by too much moisture: For Flowers let them be gathered in their prime, dried and laid up as aforesaid. 5. For Seeds let them be gathered when they are full ripe, and kept not above a yeare, for afterwards they decay. 6. What roots you have growing so neer you, that you can goe to them upon all occasions; trouble not your selfe to dry, but if you chance to

bring any from a farre, hang them somewhat neer the fire, otherwise they will rot. 7. Barkes newly gathered are best, or if the Tree, whose bark you are to use, grow not neer, you may take your owne time, but they come off easiest in the Spring. 8. For the barks of Roots scit them, and take out the Pith, and that which remaines is called the Barkes. 9. If you have occasion to preserve the juice of any Herbe, pound the Herbe and strain it, then clarifie it by boyling it, till no scumms rise, and when it is cold, fill a glasse almost to the neck, and fill up the remaining space with Oyle, to keep out the aire, or else you may continue boyling it over the fire, till it attaine unto the consistence of Honey, and then it is by Physicians called the Rob.

CHAP. XXVI.

of the Temperatures or Degrees of Plants.

After the gathering of Plants I hold it not amiss to acquaint you with the four prime Qualities which are in them, viz Heat, Cold, Moisture and Drynesse, and that every one of these have four degrees or orders, which are by severall persons diversly defined. But because they are more easily apprehended by the effectuall operations which they have to alter a Mans body, we will goe that way to worke, for seeing that (in this sence) that is temperate, which hath no power eminent to Heat, Cool, Dry or moisten the body of a Man, that is accounted the first Degree which obscurely and but a little altereth it. The second degree is when the body is manifestly altered, yet

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without any hurt, offence, or trouble. The third degree is, when the Body is altered, not onely apparently, but also vehemently, not without trouble and offence, yet without Corruption. The fourth is, that which alters the Body most vehemently, and not without very grievous hurt. And every one of these have a tripple Latitude, intense, remisse, and indifferent.

Temperate Plants and Fruits are,
Maidenhaire, Asparagus, Licorish, Pine-
Nuts, Figgs, Raisons, Dates, Woodroofe,
Bugle, Goats rue, Flixweed, Cinkfoyl, &c.

Hot in the first degree are,
Wormwood, Marsh-Mallowes, Borage,
Bugloss, Oxeye, Beets, Cabbage, Ca-
momile, Agrimony, Fumitory, Wildflaxer,
Melilot, Comfrey, Avens, Eyebright,
Selfheal, Chervill, Basil, &c. Sweet
Almonds, Chestnuts, Cypress Nuts,
Green Wallnuts, Ripe Grapes, Ripe Mu-
lberries, Seeds of Coriander, Flax,
Gromwell, &c.

Holl

Hot in the second degree are;

Brooklime, Green Annise, Angelica,
Parsly, Mugwort, Betony, Groundpine,
Fennigreeke, St. Johns Wort, Ivy, Hops,
Bawme, Harehound, Rosemary, Savo-
ry, Sage, Mandlin, Ladies Mantle,
Dill, Smalrage, Marigolds, Carduus
Benedictus, Scurvygrasse, Alehoofe,
Alexander, Archangell, Devillsbit,
Sanicle, Capers, Nutmegs, Dry Figs,
Dry Nuts; The Seeds of Dill, Parsly,
Rocket, Basil, Nettle. The roots of
Parsly, Fennell, Lovage, Mercury, But-
terburrs, Hogs Fennell, &c.

Hot in the third degree are,

Asarabacca, Agnus, Arum, Dry Annise,
Germander, Bastard, Saffron, Centaury
Celandine, Calamint, Flebane, Ele-
campane, Hysop, Bayes, Marjerom,
Penny-Royal, Rue, Savine, Briony,
Pilewort, Bankcresses, Clary, Lavender,
Feaverfew, Mint, VVatercresses, Hell-
bore, &c.

Hoi

Hot in the fourth degree are,

Sciatica, Cresse, Spurge, Pepper, Mustardseed, Garlick, Leeks, Onions, Stoner crop, Dittander or Pepperwort, Garden Cresses, Crowfoot, Ros Solis, and the root of Pellitory of Spaine.

Cold in the first degree are,

Orage, Mallowes, Myrtle, Pellitory at the Wall, Sorrell, Woodsorrell, Burdock, Shepherds Purse, Hawkweed, Burnet, Coltsfoot, Quinces, Peares, Roses, Violets

Cold in the second degree are,

Blites, Lettice, Duckmeat, Endive, Hyacinth, Plantane, Fleawort, Nightshade, Cucumbers, Chickweed, Dandelion, Fumitory, Wildiansy, Knotgrass &c. Oranges, Peaches, Damsons, &c.

Cold in the third degree are,

Purflane, Houseleek, Everlasting, Orpine, &c. Seeds of Henbane, Hemlock, Poppy.

Cold in the fourth degree are,
Henbane, Hemlock, Poppies, Mandrake, &c.

Moist in the first degree are,
Bugloss, Borage, Mallomes, their flowers and roots, Pellitory, Marigolds, Basil, the roots of Satyrium, &c.

Moist in the second are,
Violets, Waterlilly, Orage, Blites, Lettuce, Ducksmeat, Purslane, Peaches, Dampsons, Grapes, Chickweed, &c.

Dry in the first degree are,
Agrimony, Camomile, Eyebright, Selfeheale, Fennell, Myrtle, Melilotus Chestnus, Beans, Barly, &c.

Dry in the second degree are,
Pimpernell, Shepherds Parse, Wormwood, Vervaine, Mugwort, Betony, Horsetail, Mint, Scavious, Bugle, Carduus Benedictus.

Dry in the third degree are,
Southernwood, Ferne, Yarrew, Cinkfoyle,
Angelica, Pilewort, Marjerom, Rue,
Savory, Tansy, Time, Hellebore.

Dry in the fourth degree.

Garden Cresses, Wild Rue, Leeks, Onions, Garlick, Crowfoot. But now methinkes I hear some of the Common people say, To what purpose doe you tell us of these Degrees? we are little wiser then we were before as to the curing of a Disease. Observe therefore, that all Diseases are cured by their Contraries, so that if the Disease you would cure be hot, as a Feaver, you must not use Wormwood, or Mint, or any thing that is hot, but that which is cooling, as Sorrell, Endive, Violet and Strawberry leaves, &c. In such Diseases as proceed of cold, hot things are to be used, as in cold Rhumes, Anniseed, Fennellseed, Betony, Rosemary, Camomile Flowers, &c. But for those that are in health, and their bodies need no alteration, the most tem-

temperate are the best, as coming nearest to a mans constitution, but in case you take any thing that exceedeth in heat or cold, correct it with its contrary, as Cucumbers are cold and moist, and therefore they are corrected with Pepper, which is hot and dry. In gathering Sallats, if you put Tarragon or Garden Cresses amongst Lettice, the heat of the one will qualifie the coldness of the other, and so render them lesse alterative to a Mans body.

CHAP.

CHAP. XXVII.

Of the Signatures of Plants.

Though Sin and Sathan have
plunged mankinde into an Ocean
of Infirmitieſ (for before the Fall, Man
was nor ſubject to Diseases) yet the
mercy of God which is over all his
Workes, maketh Grasse to grow up
on the Mountaines, and Herbs ſo
the uſe of Men, and hath not onely
ſtamped upon them (as upon every
Man) a diſtinct forme, but alſo giuen
them particular Signatures, whereby
a Man may read, even in legible Cha-
racters, the uſe of them. That Plant
that is called *Adders tongue*, because
the ſtalke of it repreſents one, is a
ſovereigne wound Herbe to cure the
biting of an *Adder*, or any other ve-
nemous Creature. *Pipers Bugloſſe*,
hath its ſtalkes all to be ſpeckled like
a *Snake* or *Viper*, and is a moſt ſingular
remedy againſt Poyſon, and the fling-
ing of *Scorpions*, and other venemous
Beaſts.

Beasts. If a Man doe but rub his hands with the Leaves or roots of *Dragons*, no *Serpent* will endure to come neer him, as *Diascorides* writeth. There be some *Satyrions* which are just like the Stones of a Man, one of them is full and plump, and sinkes if it be put in Water, and that provokes Lust, the other swims, and is lanke and shrivelled, and that mortifies it; so that there is a remedy for him in both cases.

Heart Trefoyle is so called, not onely because the Leaf is Triangular like the Heart of a Man, but also because each Leaf contains the perfect Icon of an Heart, and that in its proper colour, viz. a flesh colour. It defendeth the Heart against the noisome vapour of the Spleen. Another *Trefoyle* hath a white spot in the Leaf like a Pearl, and is of singular vertue, against the Pearl or Pin and VVcb in the eye. And there is another *Trefoyle* called *Purplewort*, which is an excellent remedy against the Purples. *Hounds Tongue* hath a form not much different from its name, which will tye the Tongues

Tongues of Hounds, so that they shal
not barks at you: if it be laid under
the bottomes of ones feet as *Mirandus*
writeth. If the root of *Solomons Seale*
be like a Seale (as some say it is) it
is a good Signature, for it Seales up
wounds after a wondersfull maner.
There are some that say that the
Leaves of *Elder* doe mollifye and di-
cuse Schirrous tumors by Signature,
because it groweth in darke and shad-
owy places. But *Walnuts* bear the
whole Signature of the Head, the ou-
wardmost green barks answerable to
the thick skin wherewith the head
covered, and a Sale made of it,
singularly good for wounds in that
part, as the kernell is good for the
braines which it resembles, being en-
vironed with a Shell, which imitate
the Scull, and then it is wrapped up
againe in a silken covering somewhat
representing the *Pia Mater*. The
coction of *Quinces* which are a do-
ny and hairy fruit, is accounted good
for the fetching againe hairs that
hath fallen by the French Pox.

Lye wherein Maidenhaire is sodden, or
infused, is good to bathe the head,
and make the haire come thicker in
those places which are more thin and
bare. The Leaves of Saint Johns Wort,
seem to be pricked or pinked very
thick with little holes like the Pores
of a Mans skin; It is a soveraigne
remedy for any Cut in the skin, and
is usefull also for the opening of the
Pores of the Body when they are ob-
structed. The flower of Aron or
Cuckopint, hath the evident resem-
blance of the genitall parts upon it,
and is a most powerfull incentive to
Lust. The poysinous Gum Thistle
alled Euphorbias, doth bear evi-
lent Tokens of the hot and inflaming
sharpnesse wherewith it is endued.
And I know not why Sagittaria, or
Arrowhead, should not be good for
wounds made with the head of an
Arrow, and Kidney beanes for diseases
of the Kidneys, though I confess I
have not read to that purpose in any
Author. But Pimpernell, and generally
all such plants as are speckled with
spots,

spots, like the skins of Vipers or other
venemous Creatures, are known to be
good against the Stings or Bitings
of them, and are powerfull antidotes
against poyon.

CHA P. XXVIII. *Of Plants that have no Signatures*

BUT because all Plants have in
their Signatures, we are mi-
rashly to conclude that they are there-
fore unfit for Medicinall uses, there
being no necessity that all should
thus signed, though some be, for the
rarity of it, which is the delight
would be taken away by too mu-
ch harping upon one string. Therefor
being thus initiated, and entred into
the usefull knowledge of Plants
Signatures: We must cast our selves
with great Courage and Industry (as
some before us have done) upon
tempting the vertues of them, whi-
are yet undiscovered; for Man v-

not brought into the world, to live like an idle Loyterer or Truant, but to exercise his minde in those things, which are therefore in some measure obscure and intricate, yet not so much as otherwise they would have been, it being easier to adde then invent at first. And now I shall instance in a few things that are commonly accounted useless and unprofitable, as in stinking Weeds and poysinous Plants, how that they were not created in vaine, but have their uses. They would not be without their use, if they were good for nothing else but to exercise the Industry of Man to weed them out, who had he nothing to struggle with, the fire of his Spirit would be halfe extinguished in the Flesh. But further, why may not poysinous plants draw to them all the maligne juice and nourishment, that the other may be more pure and refined, as well as Toads and other poysinous Serpents lick the venome from the Earth, or that the Gall of Man should draine his body of superfluous

fluous Choler. Certaine it is, that
many Herbes which the rude and i-
norant call Weeds, are the ingredient
of very soveraigne Medicines. Winter
wolfsbane which otherwise is rank
poyson, is reported to prevale mighti-
ly against the bitings of Scorpions am-
ong Vipers. So have I seen some peop-
le when they have burned their finger upon
to goe and burns them again to fetch
out the fire. And why may not one
poyson fetch out another, as well as
fire fetch out fire? And that Night-
shade which carries death in its ver-
name, prevents death by procurirg
sleep, if it be rightly applyed in a Fe-
ver. It is supposed that Hemlock and
Henbane may doe the same, in des-
perate diseases which require despera-
cures. Hellebore is a Simple which
dangerous to be given to delicate
bodies without great Correction, yet
may be safely given to Countrey peo-
ple, which have tough bodies, so that
the constitution of the party receiving
as well as the quality of the thing
to be received, is to be considered, for
that

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what which is one mans Meat, is another mans Poyson; Mallowes, Pellitory and Mercury are reckoned Weeds by the Vulgar, and yet they are three of the five Emollient herbes, which are used in every Glister. Thus have those Plants, which have no Signatures, very great use in Physick, and so have they, questionlesse, which are not yet discovered, though they be left by providence for the enquiry of succeeding ages: For should all things be known at once, Posterity would have nothing left wherewith to gratifie themselves in their owne discoveries, which is a great encouragement to active and quick VVits, to make them enquire into those things which are hid from the eyes of those which are so dull and stupid, that they relish all objects alike; though they have the use of Eyes as well as other foikes, yet they see not, or at least take no notice of the outward formes of things, muchesse the inward power, and secret vertue wherewith every Plant is induced.

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CHAP. XXIX.

*What Plants are profitable for
every Part.*

IT will not (as I suppose) be altogether unseasonable or impertinent before I conclude to set down somewhat more particularly what Plants do most properly belong to every part. For you must know that those which are good for one part may be hurtfull to another, yet the same plant which in some diseases is profitable, is in other sometimes hurtfull, unless it be prepared and corrected by a skilfull hand, there being in them besides their first qualities some second and secret ones which may very much annoy the body. And some plants though they are good for some parts, yet are altogether destructive to others, as I shall shew in the next Chapter. In this I shall speak only of those which maintaine the welfare of every part and cure, it being distempered. And because the head

head is the principall part of man, I shall begin with that and so descend downwards. And for as much as there seldom happens a single distemper, but it hath some other concomitant, as Heat is wont to be joyned with Drynesse, and Cold with Moisture, I shall therefore comprehend those which heat and dry under one Title, and those which coole and moisten under another.

Those which heat and dry the Head are,

Such as are well scented, yet not over-strong, for strong scents cause the Headache, by filling it with vapour: *Bettony, Marjoram, Sage, Hysop, Bawme, Rosemary*, which strengthens the Senses and Memory, and is good for the Palsey. The Leaves and berries of *Bayes, Savory, Rue, Calamint, Lavender, Origany, Cowslips, Lilly of the Vallies, Cassidony*, which helpeth the Nerves, and therefore ought to be used in all remedies that belong to them, *Camomite, Basil, Clove-Gilly-flowers*,

E flowers,

flowers, Melilote, Piony, the seeds
of Louage and Fennell, the root of
the Flower de Luce, the flowers of the
Lime tree, Juniper berries, Coriander,
Missetooe, which cureth the Falling
Sicknesse, &c. Rubarbe.

Those which coole and moisten the
Head are,

Roses which Strengthen the Braine:
Violets which provoke sleep, and allay
the acrimony of Choler, Flowers of
Waterlilly, the Leaves and Seeds of
Lettice, Purslane, Poppy seed, Wood
Sorrell; To which may be added those
which are more moist, and fitter for
Melancholy diseases, viz. Borrage,
Bugloss, sweet smelling Apples, sweet
Almonds. All which may be applyed
outwardly also to coole the Head
and besides these Nightshade, Ever-
lasting, Violet Leaves, the leaves of
Willowes, but especially of Roses, and
whatsoever is made of them. For
they refresh the Brains with their
sweet Odour, and drive away vapours
from thence.

Thos

Those which are good for the
Eyes are,

Fennill, Eyebright, Rue, Vervaine, Sella-
dine, Marjorans, Betony, Elecampane, the
roots of Valerian, the seeds of Clary, but
especially of the wilde sort, which is
called *Oculus Christi*, one of which
being put into each Eye clenfeth them,
and purgeth them exceedingly from
waterish humours, rednesse and inflam-
mation, and divers other maladies, if
not all that happen unto the Eyes, and
taketh away the paine and smarting
of Rubarbe.

Those which are good for the
Eares are,

If the distemper proceed of Cold, Rue,
Bayes, Alecost, Gith, bitter Almonds,
Onyons, white Hellebore with Honey,
Hysop, the juyce of Savory heated
with a little Oyle of Roses, and drop-
ped into the Eares, easeth them of the
noise, and singeing in them, and of
deafnesse also, and so doth the juyce
of sweet Marjoram. If the distemper

*Those which heat and dry the Breast
and Lungs are,*

*Hysop, Scabione, which also openeth
Impostumes in the Breast: Maidenhair,
Coltsfoot, which taken in a Pipe
and swallowed downe, breaketh Im-
postumes: Horehound, Calamint, Bee-
tony, Fluellin, Carduus Benedictus, Lili-
quoris, the roots of Elecampane, and
Flower de Luce, round Birthwort, which
prevaleth much against inward Im-
postumes, and thick Flegm, Nettle-
seeds, Fennellseeds, Figs, Raisons, Al-
monds, the roots of Aron, Dragons,
Burnet, Linseed, Nettles, Rubarbe.*

*Those which cool and moisten
them are,*

*Violets, Mallowes, the seeds of white
Poppey and Fleabane, broth made of
French Barly, &c. which allay the hot
and sharp humours, moisten the Lungs
being*

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being dry, and make smooth the rough
passages.

Those which heat the Heart are,

Rosemary, Barwe, Basil, Carduus Be-
nedictus, Water Germander, Fluellin,
the Barkes and Seeds of Citrons, Clove
Gillyflowers, Angelica roots, and those
of Elecampane, Marigold flowers,
Mace, Nutmigs, Cinnamon, Cloves,
Saffron, Southernwood, Goats rue, Wood-
roffe.

Those which cool the Heart and re-
sist drynesse are,

Roses, Violets, Sorrell, Bugloss, Water
Lillie, Plantane, the juice of Lemons,
Oranges, and Pomgranates, Cherries,
sweet smelling Apples, Raspberries,
Strawberry Leaves.

Those which heat and dry the
Stomach are,

Mint, Wormwood, Fennell, Rosemary,
Sage, the leaves of Bayes, the Berries
of Bayes and Juniper, the Seeds of
Carowaines, Annise, Cummin, Smalage,

F 3 Avens,

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Avens, Bawm, Parsly, Tyme, &c.
Rubarbe.

Those which cool the Stomach are,
Sorrell, Sheep-sorrell, Purflane, Lettice,
Plantane, Endive, Sow-thistles, Chicory,
Roses, Violets, Peaches, Quinces, Mel-
lons, Cucumbers, Piares, Garden Cen-
triths, Barberries, the juice of Lem-
mons, Medlars, Strawberries, Mulbe-
ries, &c.,

Those which heat the Liver are,
Agrimony, Wormwood, Maiden-haire,
Sage, Dodder, Asarabacca, Liverwort,
Spike, Maudlin, Fennell, Alexanders,
Parsly, Asparagus, Bitter Almonds,
Elicampant, the Seeds of Annise, Ca-
romayes, Cummin, Fennell, Parsly, &c.,

Those which cool the Liver are,
Endive, Succory, Clary, Dandelyon,
Purflane, Lettice, Roses, Violets, Water-
Lilles, Sorrell, Strawberries, the seeds
of Melons, Gourds, Cucumbers, Ci-
trulls, Endive, Lettice, Clary, Parsly,
French Barly, &c.,

Those

Those which heat the Spleen are,
Spleenwort, or Miltwaste, Wormwood,
Dodder, Fumitory, Hops, Rue, Cala-
mint, Alexanders, Fluellin, Germanander,
Groundpine, Barne, Cresses, Scurvy-
grasse, Horcheound, Broom, Elder, Asa-
rabacca, the roots of Polypode, Elecam-
pane, Felwort, Ferns, Fennell, Parsly,
Agnus, Tamarisk, Capers, Birthwort,
Madder, Bitter Almonds, &c.

Those which cool the Spleen are,
Succory, Endive, Purflane, Lettice,
Willowleaves, Sorrell, Dandelyan, Bar-
beries, Strawberries, Cherries, &c.

Those which warme the Reines and
Bladder are,

Maidenhaire, Rue, Saxifrage, Betony,
Priver, Fennell, Rocket, Mugwort,
Horseraddish, Calamint, Sea Holly, A-
sparagus, Butchers-Broom, Burnet,
Licerish, Alexanders, Parsly, Nettles,
Wild Carret, Dropwort, Madder, Ju-
niper Berries, Camomile flowers, Cher-
vile, Almonds, the kernels of Peaches,
Cherries, &c. F 4. Those

Those which cool the Reins and
Bladder are,

Knotgrasse, Mallowes, Tarrow, Mo-
neywort, Plantane, Endive, Succory,
Lettice, Purflane, Water Lillies, House-
leek, Peltitory, the Seeds of Poppy,
Flebane, Pompions, &c.

Those which heat the Womb are,

Mugwort, Motherwort, Bettony, Ditt-
any, Origany, Pennyroyall, Calamint,
Marjoram, Sage, Time, Balm, Savo-
ry, Rue, Rosemary, Bay leaves, Camo-
mile Flowers, the Seeds of Cummin,
Annise, Fennell, Wildcarret, Parsly,
Alexanders, the roots of Birthwort,
Madder, Sea Holly, Fennell, Alexan-
ders, Sparagus, Burnet, Angelica, Vale-
rian, Masterwort, &c.

Those which cool the Womb are,

Water Lillies, Violets, Roses, Quinces,
and their Syrup, Purflane, Lettice,
Clary, Wildansy, Orach, Burdocks,
Willoweed, Mirtle leaves, Moneywort,
Sorrelstiles, Endive, Succory, &c.

Those

Those that heat the Joynts are,

Cowslips, Sciatica Cresses, Marjoram,
Betony, Hot Arsmart, Sage, Agrimony,
Camomile, Saint Johns Wort,
Mellilot, Mugwort, Rosemary, Bay-
leaves, Lavender, &c.

Those that cool the joynts are,

Plantane, Willow-leaves, Vine leaves,
Lettice, Henbane, Nightshade, House-
leek, Water Betony, the inner bark
of Elms, &c.

CHAP. XXX.

What Plants are destructive to
every part.

AS there be Plants profitable for
every part, so there be some,
though not so many, which are some-
what destructive to some particular
parts, if not corrected with the mix-
ture of some other Ingrediences. For
though an Herbe be good for the Sto-
mack, it may be naught for the Head,
and that which is good for the Head,
may be naught for the Stomach. And
therefore I thinke it will be worth
while to set them down too, accord-
ing to my promise made in the fore-
going Chapter.

Those that are offensive to the
Head are,

The Seeds of Agnus, Ivy taken in-
wardly, Camells Hay, the seed of
Meadow sweet, Hempseed, Rocket, Horse-
reddis,

reddish, Garlick, Onions, Leeks, Cedar berries, Bitter Vetch, the juice of Wormwood, Acornes, black Olives, the fruit of the Strawberry tree, Frankincense taken immoderately, the fruit of the Marstick tree, Saffron, Hogs Fennell, Sowbread, Mandrake, Hemlock, &c.

Those which are offensive to the
Eyes are,

Dill, Lentills, Hemp, Lettice, Beans,
Raddish, Cabbage, Mustard seed, Onions,
Leeks, Garlick, &c.

Those which are offensive to the
Heart are,

Spurge, Broom.

Those which are offensive to the
Stomach are,

Hysop, Soldanella, Flower de Luce, Alder,
Spurge, Broom, Ferne, Mushromes,
Beets, Distaffe Thistle.

Those which are offensive to the
Liver are,

Spurge, Merveng.

Those

Those which are offensive to
Conception are,

*Spleenwort, Colloquintida, Wild Cucum-
bers, Scammony, Savine, Hempseed, the
seeds of Agnus.*

CHAP. XXXI.

*Of such Plants as have operation
upon the bodies of Bruit Beasts.*

Though the Bodies of Men be more tender then any other Creatures, fuller of Diseases, and easier to be wrought upon, and so the greatest number of Plants is applicab'le to them, yet Bruit Beasts also have some share in the Physicall use of Plants as well as they. For a Toad being over-charged with the poyson of the Spider, as is ordinarily believed, hath recourse to the Plantane leaf, which cures him. The Weasell when she is to encounter the Serpent, armes her

her selfe with eating of Rue. The Dogge when he is sick at the Stomach, knowes the Grasse that will cure him, eates of it, falls to his Vomit and is well. When the Cat is sick, she goes to the Nep or Catmire, of which there is this old Rime;

If you set it, the Catts Will eat it,
If you sow it, the Catts can't know it.

If the Aſſe be oppressed with melan-choly, he eates of the Herbe Asplenium, or Miltwaste, and so easeth him-selfe of the swelling of the Spleen: (Vitruvius saith, that the Swine in Candy, by feeding thereon, were found to be without Spleens.) So the wilde Goats being shot with Darts, or Arrows, cure themselves with Dittany, which Herbe hath the power to work them out of the Body, and to heale up the wound. The Swallow makes use of Celandine, which is therefore called Chelidonium, the Linnet and Goldfinch of Eyebright, for the repai-ring of their owne, and their young ones

ones sight. And here, though I am no Leech, yet I shall set down such Plants as I have seen and read, are used by Leeches, and the manner of applying them to Cattle, and such usuall Accidents as happened to them by their operation. The Leaves of black Briony bruised with Wine and laid upon the sore necks of Oxen that are galled with the yoke, helpeth them. When a Cow hath newly Calved, they give her unthreshed Rye out of the Barne to make her clean, as they call it. If the Calfe be dead in the Cows Belly, they give her Savine to make her cast it. When a Cow is troubled with the Tayle Evill, they make an Incision towards the lower end of the Tayle where the Evill is, and put therein Rue, Pepper and Salt, which will cure them. And if Hoggis or other Cattle be subj^t to the Murraine, it is usuall with them, and almost with every Husbandman, to cut an hole in the eir or Dowlap, and put therein a piece of the root of Bears foot, which some call Pegging, some

Sile.

the knowledge of Plants. 111.

Sutting, and therefore the Plant is by some called *Setterwort*. *Hay* sodden in Water till it be tender, and applied hot to the Chaps of Beasts which are Chap-fallen, through too much abstinence, either by long standing in the Pound or Stable without meat, is a present remedy. *Ground Ivy* stamped and mixed with a little Ale and Honey, and strained, taketh away the Pin and Web, or any griefe out of the eyes of Horses or Cows, or other Beast, being squirted into the same with a Syringe. It is reported that if one cast *Lysimachia*, or *Loosestrife* between two Oxen when they are fighting, they will part presently, and being tyed about their necks it will keep them from fighting. Cocks having eaten Garlick, are most stout to fight, and so are Horses. A Serpent doth so hate the *Ash* tree, that she will not come nigh the shadow of it, but she delights in *Fennell* very much, which she eates to cleer her ey-sight. If you are troubled with Moles in your Gardens or other Grounds, put *Garlick*, *Leeks*,

Or

or Onyons in their passages, and they will leap out of the ground presently. Adders tongue wrapped in Virgins waxe, and put into the left eare of any Horse, will make him fall downe as if he were dead, and when it is takerr out againe, he becomes more lively then he was before. If Asses chance to feed much upon Hemlock, they will fall so fast asleep, that they will seeme to be dead ; in so much that some thinking them to be dead indeed, have fleyed off their skins , yet after the Hemlock had done operating , they have stirred and wakened out of their sleep, to the griefe and amazement of the owners, and to the laughter of others. If a Horse cannot pisse without paine, take an Elder bough full of Leaves , and strike him gently therewith, and cover his Head, Neck and Body with the same Leaves, and it will help him much. Wood Nightshade, or Bittersweet, being hung about the neck of Cattell that have the Staggers helpeth them. The roots of Gentian, or the juice of them , or the decoction

coction of the Herbe or Root, being given to Cattle to drinke, freech them from the Boths and Wormes, and many other Diseases, as also when they begin to swell being poysoned by any venomous Worme or Tick, which they often lick up with the Grasse; as also when such wormes, or other hurtfull vermine, have bitten Kine by the Udders, or other tender places, which presently thereupon swell and put them to so great paine, that it makes them forsake their meat, doe but take the Leaves of Gentian and stroke the bitten place with the juice of them, and they by two or three times are helped and cured. He that desires further Information in cures of this nature, let him read the workes of Gervase Markham, who hath done very well upon this subject.

CHAP. XXXII.

*of the Speculative and pleasant uses
of a Garden.*

TO leave off the properties of Simples, we come now to the conveniences of a Garden, which are manifold in respect of Speculation, by which I mean either walking, or most, but gathering such things as please them, which I count no labour for that I intend to oppose as the practicall use. That there is no place more pleasant, may appear from God himselfe, who after he had madd Man, planted the Garden of Eden, and put him therein, that he might content plies the many wonderful Ornaments wherewith Omnipotency had both decked his Mother Earth. It was not so much for Adams recreation, which at that time was not acquainted with wearinesse, as it was for his Instruction, but to us it will serve for both. There

is not a Plant which growes but carries
along with it the legible Characters of
a Deity, according to the verse ;

*Presentemque refert qualibet herba
Deum.*

As for recreation, if a man be wearied
with over-much study (for stu-
dy is a wearinesse to the Flesh as So-
lomon by experience can tell you) there
is no better place in the world to re-
create himselfe then a Garden, there
being no fence but may be delighted
therein. If his sight be obfuscated and
dull, as it may easily be, with contin-
uall poring, there is no better way to
relieve it, then to view the pleasant
greenesse of Herbes, which is the way
that Painters use, when they have al-
most spent their sight by their most
earnest contemplation of brighter ob-
jects: neither doe they onely feed the
Eyes, but comfort the wearied Braine
with fragrant smells, which yeild a
certaine kinde of nourishment, as will
appear by the following stories. My
Lord

Lord Bacon in his Naturall History reporteth, that he knew a Gentleman that would fast sometimes four or five dayes without any manner of sustenunce: In which time he would have lying by him a wisse af Herbes to which he would smell now and then, hiving in it, Garlick, Onyons and other Esculents of strong scent. Doctor Hackwill in his Apology for the worlds not decaying, tells a story of a German Gentlewoman, who lived fourteen yeares without receiving any nourishment downe her throat, but onely walked frequently in a spacioue Garden full of Odoriferous Herbes and Flowers. And that this is possiblly further apparent by the story of Democritus, who when he lay a dying heard his Nursekeeper complaine, that she should be kept from being at Feast and Solemnity (which she much desired to see) because there woulde be a Corps in the house; whereupon he caused Loaves of new bread to be sent for, and opened them, and so kept himselfe alive with the odour of the

them till the Feast was past. The Eares also (which are called the Daughters of Musick, because they delight therein) have their recreation by the pleasant noise of the warbling notes, which the chunting birds accent forth from amongst the murmuring Leaves. As for the Taste, they serve it so exceedingly, that whether it be affected with sweet, sower or bitter things, they even prostitute themselves. And for the feeling likewise, they entertaine it with as great variety as can be imagined, there being some Plants as soft as silke, and some as prickly as an Hedgekogge; so that there is no outward sense which can want satisfaction in this *Cornucopia*. And if the outward senses be so delighted, the inward will be so too, it being as it were, the School of Memory and Fancy. Hereupon it was that the antient Poets did so much extoll the Gardens of Alcineus and the Hesperides. The grove of Mars was not unknowne to Junenal, neither were there any Poets which had not recesses into those

sacred places: The first instituter of them at Athens was, Epicurus, in which he had a School where he taught, one that knew as much what belonged to pleasure as any Man: Seneca the Philosopher was likewise a great admirer of them, and is said to have expended vast summes of Money this way. A house though otherwise beautifull, yet if it hath no Garden belonging to it, is more like a Prison then a House.

CHAP. XXXIII.

Of the Practicall and profitable use
of a Garden.

The pleasure of a Garden being thus demonstrated, I shall conclude all with the profit thereof, which is likewise manifold. First, for household occasions, for there is not a day passeth over our heads, but we have need of one thing or other that groweth within their circumference. We cannot make so much as a little good Pottage without Herbes, which give an admirable relish, and make them wholesome for our Bodies. In a Garden there be Turneps and Carrets which serve for sauce, and if meat be wanting, for that too. Neither doth it afford us Aliment only, but Physick, (no Herbes being without their Physicall use, as I have said before, especially if it be well furnished with Simples.) But besides this inestimable profit,

fit, there is another not much inferi-
or to it, and that is the wholsome ex-
ercise a man may use in it. Dr. Pinck-
late Warden of New Colledge in Oxon.
whereof I was once a Member
(whose memory I very much honour))
was a very learned Man, and well
versed in Physick, and truly he would
rise very betimes in the morning, even
in his later dayes, when he was almost
four score yeares old, and going into
his Garden he would take a Mattock
or Spade, digging there an hour or
two, which he found very advantagi-
ous to his health. A Man worthy to bee
imitated, not only in this, but also in
many other things, especially in his
charitable Provisions for bringing
up of poore Children. And if
Gentlemen which have little else
to doe, would be ruled by me, I
would advise them to spend their
spare time in their Gardens; either in
digging, setting, weeding, or the like,
then which there is no better way in
the world to preserve health. If a
man want an Appetite to his Victu-
alls,

alls, the smell of the Earth new turned up, by digging with a Spade will procure it, and if he be inclined to a Consumption it will recover him. Gentlewomen, if the ground be not too wet, may doe themselves much good by kneeling upon a Cushion and weeding. And thus both sexes might divert themselves from Idleness, and evill Company, which oftentimes prove the ruine of many ingenious people. But perhaps they may thinke it a disparagement to the condition they are in; tru'y none at all, if it were but put in practice: For we see that thole fashions which sometimes seem ridiculous, if once taken up by the Gentry, cease to be so. And if you shall require another Precedent besides that before mentioned, I shall present unto you that of the wise and mighty Emperour *Dioclesian*, who after he had reigned eighteen yeares, left for a season the whole Government of the Empire, and forsaking the Court, betook himselfe to a meane House, with a Garden adjoyning, wherein with his

G own

owne hands, he both sowed, set, and weeded the Herbes of his Garden; which kinds of life so pleased him, that he was hardly intreated to resume the Government of the Empire. By this time I hope you will thinke it no dis-honour to follow the steps of our Grandfatre *Adam*, who is commonly pictured with a Spade in his hand, to march through the Quarters of your Garden with the like Instrument, and there to rectifie all the disorders thereof, to procure, as much as in you lyes, the recovery of the languishing Art of Simpling, which did it but ap-peare in lively colours, I am almoste perswaded, it would so affect you, that you would be much taken with it. There is no better way to understand the benefit of it, then by being acquainted with Herballis, and Her-barists, and by putting this Gentile and ingenious Exercise in practice, that so this part of Knowledge, as well as others, may receive that esteem and advancement that is due to it, to the banishment of Barbarisme and Ignorance.

rance, which begin againe to prevaile against it. So that this Art, with the rest, being improved, may bring forth much Glory to God, much Honour to the Nation, much Pleasure and Profit to those that delight in it, and much Comfort to those which have need of Physick. To which end, the Right Honourable Earle of Danby, erected the Physick Garden in Oxford, a place worth the seeing. And thus you have the unpolished structure of Simpling:

*Omnis tulit punctum qui miscuit utile
dulci.*

FINIS.

G 2

Perſpicillum
Microcosmologicum :
OR,
A PROSPECTIVE
FOR
The discovery of the
Lesser World.

Wherein Man is in a Com-
pendium ; Theologically, Phi-
losophically , and Anato-
mically described, and com-
pared with the Universe.

To the end, that Men may under-
stand , that Selfe-knowledge is
delightfull , and necessary
to be enquired after.

Collected out of severall Authors.

Gen. 3. ver. 19.
Dust thou art, and to Dust thou shalt returne.
Peſius.
Nemo in ſeſe tentat descendere Nemo.

L O N D O N ,
Printed by J. G. for Nath: Brook at the
Angell in Cornhill, 1656.



TO THE READER.

Gentle Reader,

Having already presented thee with one of the Handmaids of Physick, which is Botany, I conceive it not altogether impertinent to propose another, and that is Anatomy, out of which two are held forth very divine Considerations.

To the Reader.

tions. It had been proper to have set this formost, being the first borne, yet for some reasons best knowne unto my selfe, I have given the other the precedency. Out of that thou maist please the Eyes of thy Body and Minde, out of this thou maist delight the Eyes of thy Minde and Body, that being more Practicall, this more Speculative, yet no lesse usefull, because it so much concernes the knowledge of ones selfe, wherewith every one ought to begin. For indeed that Divine Sentence, *Trādū
grālōv* ought to be the study of a mans whole life. Hence thou maist learne to know thy selfe, and by knowing thy selfe, thou maist know God the better, he being to be known as by the book of Scripture, so by the book of the Creatures also. The Heavens declare the Glory of God,

To the Reader:

God, and the Firmament sheweth his handy-worke; And if the Heavens which are inanimate, doe thus demonstrate it, how much more will the structure of Man doe it, who is the noblest of Corporeall living Creatures? Let us therefore seriously descend into our selues, there being no better way for the understanding of those things which tend most to the glory of God. Self-knowledge is a Jewell of such admirable vertue, that both the Indies cannot equall it. It brings a Man to have low and humble thoughts of himselfe, to the great honour of his Maker. It causes him to be Master of his Affections, which is more then ever Alexander was, though it be said that he conquered the World. Therefore he was judged by the Oracle of Apollo, to be the wisest Man which knew

G 5 him-

To the Reader.

himselfe best. For those which are ignorant of their owne crooked Nature and Composition, are so prone to swell with Pride, and fall into other vices, that they exalt themselves above all that is called God. But he which hath a true knowledge of himselfe, understands of what contemptible matter he is made, and from thence takes an occasion to humble himselfe. And considering of what a coorse Element he is created, he will admire the curious workmanship of that incomparable Architect, who out of red Earth, not the more solid part of it, but the brittlest dust, did compose a Creature of those exquisite Dimensions, for matter of Body, of those supernaturall Endowments of Soule. Wherefore it ought to be the first fruits of every Mans study to know himselfe, which that he may the better

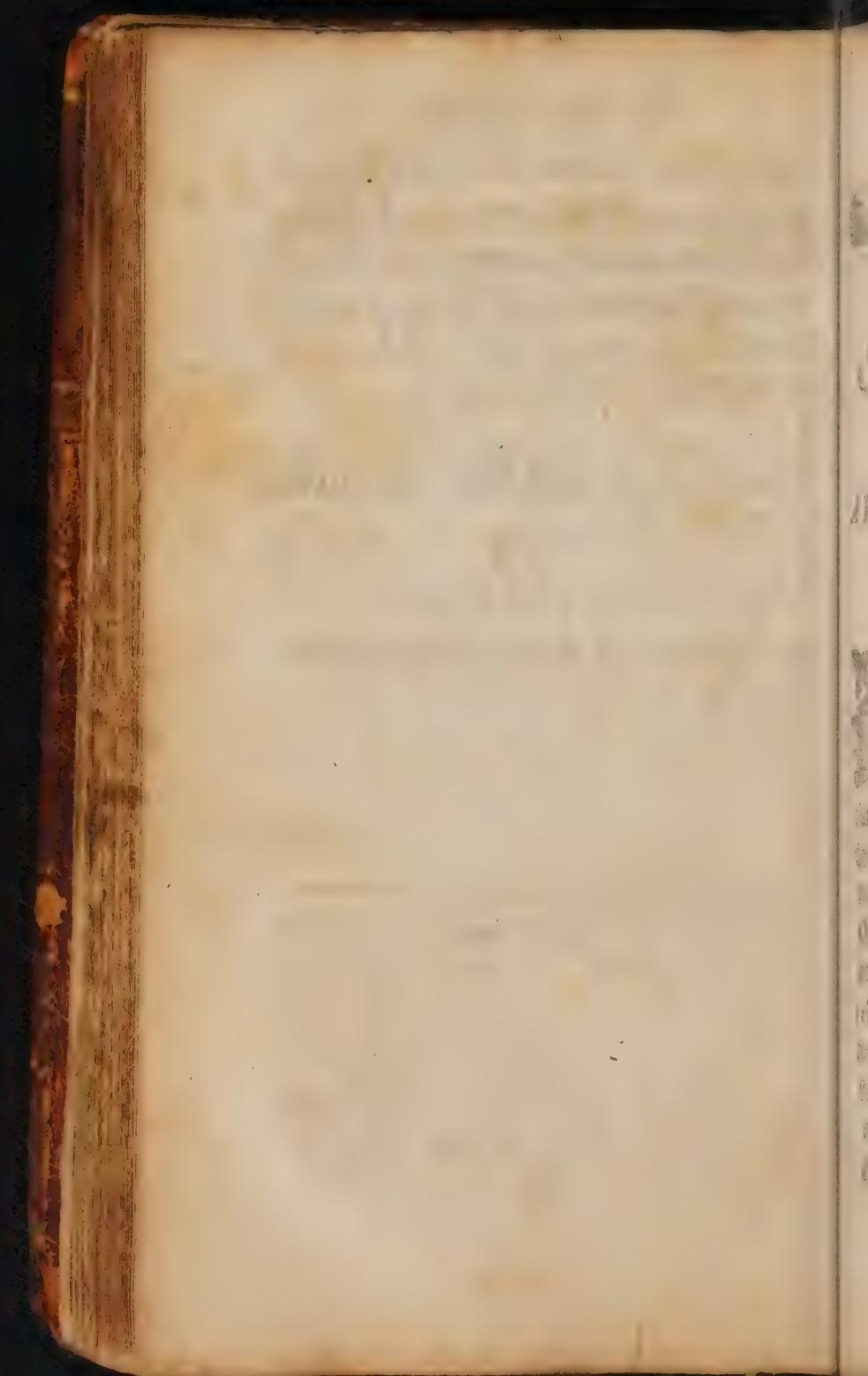
To the Reader.

betier doe, I have laid this Ground-
worke, on which any man of an in-
different capacity may build some-
what of his owne. If what I have
written be approved, I shall be glad,
if misliked, I shall onely say;

Hæc bona si non sint, Tu meli-
ora doce.

If thou mislike what I have done,
Doe thou teach better of thine own.

Per-





*Perſpicillum
Microcosmologicum :*

O. R.,

*A Prospective Glass, through which
the Little World may be dis-
covered.*

 Although the minde of Man
be naturally addicted to
Knowledge and Learning,
yet Satan that arch Politician,
and grand Enemy of Mankind,
doth by his subtil impostures, so blinde
the understanding, that it chooses rather
to wear out it selfe in studying the
knowledge of the Celestiall and Ter-
restriall Glebes, then ever to remem-
ber the most necessary Study of all,
the Study of it selfe. But he that will
approve himselfe a good Scholar indeed,
must know himselfe, and rightly
under-

understand all things at home, before he rove abroad to the forraigne Study of other matters. And if Men were as prone to let their Knowledge begin at home, as their Charity, certainly every one would be better able to know all things besides, seeing that he hath the likenesse of all things in him. First, he shall know God, because he is formed after his Image; whence he is called by Divines, the Royall Temple, and *Image of God*. And as Cæsars Image may be seen on his Coyn, so may the Image of God in Man. He shall also know the Angells, because he understands with them; and Beasts, because he hath such a sensitive faculty as they have, he groweth with Plants. Lastly, he is the Measure and Rule of all Bodies, therefore Man was called by the Ancients, the bound and Horizon of Corporeal and Incorporeal substances, the Abstract, Modell, and briefe story of the Universe, the *Utriusque Natura vinculum*, the Cabinet and Storehouse of three living Natures; *Sensuall,*

Sensuall, Intellectuall, and Rationall,
the Analysis or Resolution of the
greater World into the lesse; the E-
pitome and compendium of that huge
Tome, that great Manuscript and
worke of Nature, wherein are written
the Characters of Gods omnipotency
and power, framing it, and disposing
it, to the use and benefit of Man;
other Creatures paying him an awfull
Obedience, as a Tribute and Homage
due to their Commander in all things,
so neer of kin to the Deity, that
Melanchthon makes him a terrestriall
traſitory God: having little to divide
him from a *Numen*, but that one part
of him was Mortall, and that noe
created so, but occasioned, miserably
occasioned by disobedience.

But of all the things that Man hath
been compared to, he is assimilated
to none more fitly, then to the Uni-
verse; of which he is so exact a mo-
dell, that by the Learned he is called
Microcosm, a *Microcosme* or little
World. Some may thinke Man to be
called so by some Rhetoricall Trope,
but

136. *A Discovery of.*

but whosoever shall seriously compare them together, their neerer judgment and second thoughts will tell them, that there is a reall truthe therein. For first we are a rude Masse, and only in the rank of Creatures, which only are, and have a dull kind of being, not yet priviledged with Life, or preferred to Sense or Reason; then we live the Life of Plants, then the Life of Beasts, then the Life of Men, and at last the Life of Spirits.

The whole Creation is a mystery, especially that of Man; At the Blast of Gods mouth were other Creatures made, and at his bare word they started out of nothing; but in the Frame of Man (as the Text describes it) he played the Sensible Operator, and seemed not so much to create, as make him. The privy Counsell of Sonne and Holy Ghost, is required to the moulding and polishing of the glorious piece. Angels may look on and wonder, touch or assist they may not, no not so much as to temper, or prepare the Mettall. Here is a worke only for

a Trinity: A task for Jehovah himselfe, for Jehovah Elohim, the Father by the Sonne, in the power of the Spirit. No doubt, somewhat of wonder was a projecting, when a compleat Deity was studying its perfection; somewhat that should border of everlastingnesse, when the Finger of God was so choicely industrious. And, *Loe, what is produced? Man the Master-piece of his designe, and Workmanship, the great Miracle and Monumene of Nature, not only for externall transcendencies, but the Glory and Pomp of inward Faculties, stamp'd and engraven to the Image of his Maker, who, when he had separated the Materialis of other Creatures, there consequently resulted a Forme and Soule;* But having revised the Walls of Man, he was driven to a second and harder Creation of a Substance like himselfe, an incorruptible and immortall Soule. Of whose faculties and passions I shall be constrained to touch, rather then handle, lest my intended Epitome should swell into a huge Volume.

The

The Soule (in generall) is (defined by Philosophers to be) the perfection of a Naturall Organicall body, having Life in it potentially. It is by them also divided into three degrees or kindes, *viz.*

1. *Vegetative.*
2. *Sensitive.*
3. *Rationall.*

All these are in a Man, not that more Soules can be comprehended in one Body, but the Vegetative is comprehended in the Sensitive, and the Sensitive in the Rationall, as a Triangle is contained in a Quadrangle.

The Vegetative Soule is the first *Act* of an Organnick Naturall Body, by which it lives and receives Nutriment, is increased, and begets somewhat like it selfe.

The Sensitive Soul is an *Act*, whereby a Living Creature doth feel, desire, and move.

The rationall Soule is an incorpo-
real and Spirituall substance, whi ch
being joyned to the Body of Man, in-
formes it with Understanding and
Will,

Will, and yet it can understand, after it is disunited from the Body.

And the faculties of these degrees are likewise divided: The faculties of the Vegetative Soul are three,

1. *The Nourishing.*
2. *The Increasing.*
3. *The Procreating.*

The Nourishing Faculty is a Power of the Vegetable Soule, which by vertue of the Native heat, doth convert the Nutriment into the Substance of the animate Body, that that which is spent may be renewed, and the Operation of it is Nutrition.

The Increasing Faculty is a Power of the Vegetable Soule, whereby an animate Body being nourished by assimilated Aliment, is extended into all Dimensions, unill it obtaine a just bignesse, to set forth its proper and convenient Actions. The Object of this, as also of the precedent Facu'ty, is Nutriment.

The third Facu'ty is called the Procreating, which is a power of the Soule, making out of the politique seed, a

new

new Substance like to that which is nourished, for the perpetuall conservation of the species.

Within the Sensitive Soule are comprehended the Senses, which are either *Externall*, or *Internall*.

The Externall Senses are five :

1. *Seeing.*
2. *Hearing.*
3. *Smelling.*
4. *Tasting.*
5. *Touching.*

All of which have their proper Objects, Organs and Mediums.

Seeing of all the Externall Senses, is accounted the most excellent ; It makes every visible thing actually so. Its Objects are either Colours, or light and shining Bodies, or those *Avapupas*, which are seen onely in the Night, as Rotten Wood, Bones of some Fishes, &c. The Organ of this sense is the Eye, of whose admirable structure, together with the Ear, and the Tongue, I shall say somewhat when I come

come to the Anomaticall part. Its Medium is called by Aristotle, Αἰσθατόν, that is, any thing that is perspicuous, as Water, Glasse, &c. but especially the Aire, without which it were impossible to see any thing.

Hearing is the next which receives every audible object, which the Greeks call Ἀκοή, and it is Sound. The Instruments, or Organs of this Sense, are either Externall or Internall. The Externall are the two Eares, so artificially contrived by Nature, that they can both receive, & contain the Sound. The Internall are Nerves, ordained to that purpose. The Mediums of this Sense likewise are Internall, and Externall. The Internall is the Native Aire, which is contained within the Eare. The Externall is the Aire and Water. For living Creatures do heare in the Water, as well as in the Aire, though not so frequently.

Smeling challengeth the next place, though in the quicknesse of this Senise, Doggs, Vultures, and other Creatures excell Men, yet Men can more per-

perfectly discerne the differences of objects, wherein the chiefeſt per-fection of a Sense conſiſts. Its Object, which Aristotle calls Ὀοργὴ τὸῦ, muſti be ſome mixt Body; for ſimple Bo-dies, as the Elements, are without Sent, yet not every mixt Body, but onely ſuch a one as hath alſo taste in it. Its Organ is the Nose. The Aire and Water ſerve for Mediums to this Sense.

Taſting is an Externall Sense; which hath for its object τὸ γεύεσθαι, that is, any thing that is taſteable. Its Instrument is the Tongue, in which there is a Nerve, which ſerves to the Tip of it, which ſerves for taſting. It hath no externall Medium. The Internall is the Muſculous and ſpongy part of the Tongue, which being full of moiſture, derives the Taſte of things to the aforſaid Nerve. Whence a dry Tongue taſts not at all, nor that which hath too much moiſture in it.

Touching of all the Senses is the ignobleſt, and belongs to Man, not

as

as he is a Man, but an Animal: Its Object is any thing that can be handled, and is called by Aristotle, τὸ αἴτλον. The Organs of it are the Nervs dispersed throughout the whole Body. It hath no Externall Medium; the Internall Medium is the Flesh. Thus much of the outward Senses.

The Internall Senses are three, viz;

1. *The Common Sense.*
2. *The Phantasie.*
3. *The Memory.*

In which the Situations and Objects are remarkable.

The Situation of the Common Sense is in the former part of the Braine. Its Objects are all the Species, which come immediately from the outward Senses. Aristotle compares it to a Center, in which all the outward Senses do meet, as Lines in a Circle.

The Phantasie is placed in the middle part of the Braine, between the

*A Discovery of
the Common Sense and the Memory.*
The Obj^{cts} of this Sense are the Species communicated to it from the Common Sense, as also the Images of things, which of its ownes Power, it doth from some inwardlye conceive to it selfe.

The Memory is situated in the hinder Brain, whose Obj^{cts} are the Species of things past, which being received by the other Senses, are there laid up, as in a Treasure-house. The Organs of these Internall Senses, are the three Ventracles of the Braine, in which they are situated.

Within the Sensit^{ive} Soule is comprehended also, the Motive, Faculty, which is either Appetitive, or locomotive. The Appetitive Faculty, is either Concupiscent, or Irascible; out of both which arise the Affections, which are some Good, some Evill, and some Indifferent. The Good are Love towards God, our Countrey, Neighbours, Parents, &c. also the Fear of God, Love to ones Neighbour, Hatred of Vices. The Evill are

are Envy, Ill-will, Unmercifulness, Hatred of Good Men. The Indifferent are, Pleasure, Grief, Love, Joy, Fear, Anger, &c.

Of the way whereby Locall Motion is made, this Climax is diligently to be observed. The Object being received by the inner Senses, from the outward, they judge of it, whether it be convenient or no. From the inward Senses it is known, being known, it is desired. That desire moves the Brain, the Brain moves the Nerves, and poures Animal Spirits into them. The Nerves goe into the Muscles, and being stirred by the Spirits, move the Muscles: then the Muscle doth extend and contract it selfe. The Flesh of the Muscles being dilated is made shorter, and so draws the string or Tendon: the same Flesh being contracted, closeth a little, and then becomes longer, and so loosens the Tendon. The Tendons being thus drawn together, doe draw the Joyns, but being loosed, they grow loose, whence the Externall Members, are

H either

Within the Rationall Soul, which no Creature enjoys but Man, are comprehended the Understanding, and the Will, which two cannot be distinguished from the Soule, onely they are divers Operations of the same Soule: For the Understanding doth apprehend and know the Species of things, without any circumstances and accidents belonging to them. Neither doth it onely know them, but also judge of them & having judged of them, presents them to the Will, which is a Faculty of the Soul when it understands, whereby a Man doth either chuse or refuse those things, which have been apprehended, and judged by the Understanding. The Object of the Will is, either true or apparent good. It did desire onely that which was truly good, untill the Fall of Adam, by which it is so depraved, that now it oftentimes chooseth that, instead of good, which

is but apparently so. By Adams Fall also, is the Understanding much darkened.

Thus have I with as much brevity as I could, dispatched the Soule of Man, in which these five Faculties may be obserued;

1. *Vegetative.*
2. *Sensitive.*
3. *Appetitive.*
4. *Locomotive.*
5. *Rationall.*

To each of which I have already spoken somewhat.

Who would thinke that the Soule of Man, which is more inorganically and invisible, should send out so many noble Operations? Certainly this is that Image and likenesse, after which God said, Gen. 1. 26. *Let us make Man in our owne Image, after our Likenesse.* And it followes, v. 27. *So God created Man after his owne Image, in the Image of God created he him.* Me thinkes if Man would

consider who made him, after whosse
Image, and how fearfully and wonderfull he is made, how could he
chose but Give thankes unto the
Lord for his great goodnessse, and his
wonders which he hath done for the
Children of Men. So much for the
better part of Man, his Soule.

I shall now come to shew unto
you the Excellency of his Body,
which doth as much transcend other
Bodies, *Quantum lenta solent inter
Viburna Cupressi.* A Body so sym-
metrically composed, as if Natur
had lost it selfe, in the Harmony of
such a Feature. One would think
it strange, that a Mans Body, even
in an Analogicall Sense, should re-
semble the whole World, but that
it doth so, I shall endeavour to make
it appear.

The Egyptian Priests divided the
World into three parts, to wit, into
the uppermost, middlemost, and low-
ermost. They called the uppermost
the Intellectuall, Angelicall Seat of
the Intelligences (and that was above
the

the Heavens, (where the Sou's of the just, are by some thought to be) by whose Beck and Providence, Inferior things are governed. The middlemost part they called the Heavenly, in the midst of which the Sun is chiefe, as Captaine and Governor of the other Starres. The lowermost part they assigned, was all that which is contained under the Moon, whose fertility in nourishing, increasing and procreating Creatures living, and Plants, is most wonderfull. How fitly and elegantly may these three parts be applyed to the Body of Man?

The Head, which is the Fort of Mans minde, the Seat of Reason, the Place of Wisdome, the Shop of Memory, Judgement and Contemplation, (wherein Mankinde is like unto the Angels) doth aptly resemble the highest and Angelicall part.

The middest and Heavenly Region is lively expressed in the Breast, or middle Region of a Man, For as in

H 3 that

that Heavenly part, the Sun is chief by whose Rayes and Light all thing are enlightened; Even so is the Heart placed in the Breast of Man, which hath such affinity with the Sunne, that the Antients did not doubt to call the Sunne, the Heart of the World, and the Heart, the Sunne of Man, and not without reason. For even as all things grow, and are refreshed by the restlesse and continuall Motion off the Summer Sunne, and by its lively Heat, the Earth is adorned with flowers, and doth of its selfe beget, and bring forth divers Herbes and Fruits, the Shrubs put forth their Blossomes, and are clad with green Leaves, and all Creatures stirred up with the heat of Love, engender and fill Cities, Woods, Earth, and Seas with their fruitfull off-spring: Therefore Aristotle calls this prosperous and wholesome Planet, Τερψιχελώ because it is the breeder and bringer forth of all things. On the contrary side, when the Sunne is about the Tropicke of Capricorne or Winter Solstice,

sticke; the Earth waxeth rough, the Trees are spoiled of their Leaves and Berries, and a good part of those things which the fertility of Nature had brought forth, doe come to naught, and are by cold driven to old Age; so by the continuall Motion, and Vitall heat of the Heart, which the Antients called, Ἀρχὴ ζωτικὴ, that is, the Vitall Principle, Theophrastus hath called it Συμπόλιον, that is the Sourse by which the little World of Man is refreshed, conserved and nourished. And nothing in it can be fruitfull and fit to bring forth young, unlesse the powerfull efficacy of the Heart, givs it fertility.

And who doth not see the lower part of the World expressed in the lower Region of Man? For in it, the parts which are for Nutrition, Digestion and Procreation are contained; so that we need not stand longer to prove, that all things are found in the body of Man, which are in the whole Universe.

Will you behold the other Planets

in the little World of Man? the flowing Marrow of the Brain doth resemble the moist vertue of the Moon: The Genitalls supply the place of *Venus*. The Instruments of Eloquence doe represent the various Nature of ingenious *Mercury*. The Liver, which is the Fountaine of Blood, is rightly compared to libe-
rall and bountifull *Jupiter*. The Bladder of Gall containes in it the heat and fury of *Mars*. The fleggy flesh of the Milt, being the receptacle of the Melancholly humour, doth very well resemble the cold, and malevolent Planet of *Saturne*.

So doe the Celestiall particulars of both Worlds answer one another, both in equall number and proportion. I passe by with silence the twelve signes of the Zodiack, elegantly pourtrayed in Mans body, for those things are old and common. But to proceed a little higher.

The Peripateticks doe divide the World into simple and mixt Bodies: They

They set down five simple Bodies, the Heavens, and the foure Elements. Of mixt Bodies they will have some imperfect, and those are, Fiery, Ayery, Watry, and Earthy Meteors : Others perfect, as Animate things, how these are in a Man, because he is a Noble thing to be understood, I would intreat the Reader to marke diligently.

The Spirits being an Ethereall Quintessence (saith the Philosopher) are answerable to the Element of Starres. The fours Humours are said to be the sensible Elements of the Body. Choler, which is hot and dry, resembles Fire. Blout, which is hot and moist, the Aire. Flegme, which is cold and moist, the Water. Melancholy, which is cold and dry, the Earth.

Doe but see the Meteors of the Microcosme. The fiery rednesse of sore Eyes, doth reprelent the Lightning, and so doth the brightness that shines from thence. The noises, murmurings, roarings of the Guts, belchings, and other crackings are not un-

like to Thunder. The tickling and singing of the Eares doe prognosticate the invasive blasts, and turbulent temp'sts of the Winde. The Distillations which flow up and downe the Jawes, Throat, and Breast are to be likned to raine. The round dots which are spit out of the mouth, doe beare the similitude of Hailes. Teares are compared to the dew. Mines are found in our bodies, out of which Metals and Stones doe come, not to build up, but to dissolve our Earthly Tabernacles. Therefore the Stones of the Reines and Bladder doe carry along with them the similitudes of subterranean Stones, and Mineralls. This is the Meteorology of the *Microcosme*, this is the demonstration of things imperfectly mixt.

But if you shall desice the example of a perfect mixt Body in a Man, behold his whole Body, then which there is none better, none more perfect, none more admirable hath been made by God, whether you behold his

his Figure, or his Temper; or the symmetry and proportion of his parts. Whereas all other Creatures go downwards with their heads towards the Earth whence they were taken, Man onely hath obtained an high and upright Figure, which doth testifie of the Celestiall Fire, and the seeds of his Divinity: He is endued with a moderate temper, and of all Creatures, he is the most temperate, the Measure and Canon of all the rest.

The Symmetry and Proportion of his Body, is also admirable. For according to this do Architects frame their Temples, Houses, Engines, Ships. And it is reported that the Arke of Noah was made according to the dimensions of a Mans Body. For as the Body of Min, was of the length of three hundred Inches, in breadth fifty, in depth thirty; so the length of Noahs Arke was three hundred Cubits, the breadth of it fifty, the heighr thirty.

Therefore let men forbear to complain.

plaine of Natures injuries, because she brought forth man weake and unarmed. For she hath defended him with three guards, which shs hath denied to other living Creatures; with Reason for Invention, Speech to helpe himselfe, and Hands for perfection. The Hands are called by *Solomon* (the Wisest and Learnedst Man that ever was read of) The Keepers of the House, for as much as they defend the Body from Violence, and also offend the Enemies thereof if occasion serve. They performe the Commands, they being commanded obey Reason. The Understanding is grounded on Reason. The Legs do so likewise, which are called the strong men, because they support the Body. Truly the most ancient *Zoroaster* contemplating a long while the wonderfull Fabricke and Structure of Men, at length cryed out, οὐδὲν ἀνθρώποις τολμεγτάτης τῆς φύσεως ἡ γαλη. O Man the miracle of bold Nature?

Abdula a Barbarian, being asked what he thought most admirable in this

this Sublunary Theatre, it is reported that he answered not barbarously but wittily, That Mans Body, for the Majesty of its Nature, did exceed Admiration. For it being the Compendium of the Great World, can immediately change it selfe, just like some *Proteus*, or *Camelion* into any thing. Whence the Philosopher sayes, that a Man is potentially all things. *Favorinus* did affirms no earthly thing to be great besides Man. *Mercurius Trismegistus* calls Man a great Miracle, a Creature worshipfull and venerable, a Mortall God. *Pythagoras* stiles him with this title, The measure of all things. *Plato Θαῦτα θαύματα*, the wonder of the wonders. The Antients therefore did wisely call Man a little World, because it containeth in it, in a manner, all those things which the World doth in its large circumference. So that he which knowes himselfe, knowes all things, because he hath the resemblances of all things in himselfe.

But as it is an excellent thing, so it
is

is a very hard thing for a Man to know those things, which concerne his owne Body. Yet this knowledge may be obtained by the Dissection, and Anatomy of Bodies. Which though it be of it selfe a humane Exercise, yet it containes much Divinity in it, though not discovered by the Antients who knew not God ; yet they did herein, more perfectly then in a Glasse, behold themselves. For in a Glasse, we can onaly see our skin, with which we are covered, but when that is taken off, we may see how artificially every particle is placed.

The first thing that presents it selfe to our view is the Fat, which lies betwxt the skin and the carious Membrane, to cloath us like a Garment, to nourish naturall Heat, by hindering it from comming out by its viscosity, by shutting the passages of it with its thicknesse, that the cold pierce not through, and in the Summer by hindering the Heat, that it get not into the Body. It helps the Stomach to digest, and moistens the hot and dry parts,

parts, and many other uses it hath, which at this time to speak of would be tedious. Here I might goe on in describing the Carnous Membrane, the Muscles, the Peritonæum, the Guts and other Appurtenances of the *Abdomen*, which according to the Method of Anatomy, present themselves to consideration; but intending brevity I shall passe them by, and touch only at the more principall parts, and begin with

The Head, which is the Royall seat, wheres Wisdom, Judgement and Memory make their aboad. It containes the strong holds, wherewith the braine is fort fied, and many other things there are belonging to it. First there is the Haire, with which it is as it were cloathed, and this may be compared to grasse, in respect of the Great World. Then the *Pericranium*, and the *Periosteum*, which doe externally environ the Skull, which is of a bony substance, to defend the Brain from injuries, under which are two Membranes that cover and cloath

the

the Brain, Marrow, and Nerves, which
are called the *Dura*, and *Piamater*,
which I take to be that which Solo-
mon calls the Golden Euer, *Eccles.* 12.

The Brain is divided into the fore-
braine, and hinder brain: The fore-
brain is divided into fours Ventracles,
which are full of Bloud, the gaping of
which, maketh the Nose to bleed. It
is divided likewise into that, which is
properly called the Brain, and the
Marrow. The Brain is that which
Externally offers it selfe to be seen, of
an Ash Colour. The Marrow is
contained within that, of a harder and
whiter substance. This Marrow is
divided againe into two parts: The
one is somewhat round, which hath the
Figure of the Skull; the other is that
which proceeds from it. In the large
round part, the three Ventracles are
contained. The other proceedeth of
the round, and containeth the fourth
Ventricle called *Calamus Scriptorius*
for its likenesse.

In this Ventricle, the Animall
Spirit seemeth to be made, for it is
pure

pure and clean, but the other Ventricle are full of impurities, having under them, *Glandula Pituitaria*, for the Evacuation of them.

The Brain is the Tower of the Sensitive Soul. In Contraction it sendeth the Animall Spirits into the Nerves, dispersed through the whole Body, by which it communicateth the faculty of feeling and moving. In dilatation it draweth the Vitall Spirits from the Soporall Arteries, and the Aire by the Nostrills, so that the matter of the Animall Spirit is arteriall Blood, furnished with the Vital Spirits and Aire. It may be thought that the Animall Spirit for Sense, is contained in the outer and softest part of the Brain, but for Motion in the inner more solid and white part.

The *Cerebellum* or hinder Brain, is composed of two round laterall parts, making up as it were a Globe: It hath two worme-like passages, one is seated at the forepart, the other at the hinder part of it, to hinder the Obstruction of the fourth Ventricle,
by

by the Compression of the *Cerebellum*. Out of the substance of which , and the fore-braine, the *Spinalis Medulla* is poured out of a harder substance then the Brain. This is that which Solomon calls the Silver Cord, in the 12. of *Ecclesiastes*. One portion of it is within the Skull, from whence all the Sinews spring, which are ascribed to the Brain, the other is without the Skul' , from whence the two and thirty paires doe spring. Besides these parts named , sundry others might be shewed, as *Rete mirabile*, *Glandula Pituitaria*, *Speculum Lucidū*, *Fornix*, *Nates*, *Testes*, *Vulva*, *Anus*, *Glandula Pinealis*, *Plexus Clorides*, &c. but I passe from these to the Eye.

The Eye (as some thinke) amongst the Organick parts of the Body, is first begun to be formed, and last finished, because it is the least part in quantity, and the most in variety, and in Composition more admirable then the rest. It is of a lively, clear and shining beauty, by reason of the subtlety of so many small pieces : It is more Divine
ghen

then any other part. It is a little Globe full of visory Spirits, and resembleth the round World. Some prints of the invisible Deity are seen in it more clearly, than in any other living Creature. In one and the selfe-same Eye, there are three colours, three humors, three common Tunicles, and the threes particular lesse Tunicles. It is filled with visory Spirits, begotten, and engendred of the Animall Spirits, which flow from the Braine unto the Eye, by the Nerve Optick. From those proceed the Visible and reflected rayes in the Eye, as in a mirrour, which quickly forme an Image of the thing seen, and is received in the Chrystalline humour, and by the visory Spirits, through the Nerve Optick, is sent into the Braine, to be considered in the Common Sense and Imagination. It hath the most conspicuous, the highest and most Royall place of the Body above the rest of the Senses, and looketh out as at a Window, Eccles. 12. It is so delicate by Nature, that since it was the first sense that offended, it is

is above all the rest mide Subject (as a condigne punishment) to as many Maladies, as there are Weeks in the yeare. Much more might be said of the Eye, but I hasten to

The Eare, which is of an excellente Frame, set also in the highest part of the Body, for that sounds goe highest; they are ever open, that we may the more readily heare. Within the Eare there is a thin Membrane called *Tympanum*, with three little bones growing to it, which are called, *Incus*, *Malens*, and *Stapes*, which marvelously serve to make Hearing. The Eares are called the Daughters of Musick, for that they delight therein, *Eccles. 12.4.* so I come to

The Tongue, which is the Instrument to frame and articulate the Words. It is the Messenger of the Minde, the Character of a Man, the promputry of Reason, the Former of Words, and discerner of Tastes. And though it be but a little Fire, yet it can kindle a great matter, and boast great things. It is in substance of a small

small quantity , yet it consists of as many parts almost, as there be Letters in the Alphabet. It hath a bony roote with kernells on both sides, and some large quantity of farnesse. In the lower part it is tyed with a Bond, as with a Reins to bridle the volubility of it. It hath two large Veins to give it Nouishment, with two Arteries to give it life : It hath two Nerves spread through it all, the one serveth for Motion, the other for Tasting. It consists of nine Muscles, foure on either side, serving to move it every way. The ninth Muscle is the midst of the eight, serving to put forth the Tongue in length, and to draw it in againe (two contrary Motions) a worke onely proper to this Muscle, above all the rest of the Muscles of the Body.

The Substance of the Tongue, is a Mesculous and Fibrous Flesh, and all covered externally with a Mem-brain and Skin. It is a Pen of a swife Writer ; and as an Ele, it can turne and returne it selfe into all sorts of motions.

*A Discovery of
motions. It is one of the least Members,
most moveable, and least tired, where-
by a man runneth out in Language the
Image of his Life. So much for the
Tongue : I proceed to*

The Lungs, which is the Organ of Breathing. It is of a rare, light & spongy substance, coagulated as it were of frothy bloud, placed in the Breast, and filling the whole Cavity of it, being extended like a paire of Bellowes. It hath no faculty to move of it selfe, but followes the motion of the Breast to shun Vanity : For when the Breast doth dilate it selfe, the Lungs are filled with Aire, and raised up, and when the Breast contracteth it selfe, they fall. It is assimilated to an Oxe hoofe, because it divided it selfe into two parts by the Mediastinum, which is a Partition dividing the whole Breast, into two Bosomes. Wherefore some there are which would have two Lungs, but indeed there is only one divided.

In the next place, The Heart is to be considered, which is the principall part

part of the middle Region, consisting of hard, thicke, and solid Flesh, interweaved with three sortes of Fibres, of a pyramidal Figure, and not unlike to a Pine Apple. It is the seat of the Vital Spirits, which are most plentifull in the left part thereof, where the great Artery called *Aorta* is placed. It is the first part of every Creature that lives, and the last that dies. Solomon calls it the Cisterne, out of which the Wheele, that is the Head, draweth the Powers of Life. *Eccles.* 12. It is the Root and Source of all the Arteries; the prime Author of the Pulses beating, and of Respiration. The good estate of it makes the whole body to flourish, the bad makes it languish, and the destruction of it, is the destruction of the whole body. For Nourishment it hath a Veine called *Coronaria*, because like a Garland it compasseth the Heart. Of all parts of the Body it is the hottest, for it is the Well-spring of Life, and by Arteries communicateth it to the rest of the Body. This is that part which God principally requires, and there-

therefore he saith, *My Son, give me thy Heart.* It is almost of a Triangular Figure, and therefore not fit to entertaine the World, which is round, and cannot fill it; but rather to make a Mansion for the Sacred Trinity.

Here I might speake of the Pericardium, and its appurtenances, as also of those parts of the heart which are called *Basis*, or *Caput*, and *Conus*, *Mucro* or *Apex Cordis*, the Eares which are the Store-houses of the Heart, the Ventricles and the *Septum* that parts them, with their uses, but I hasten to.

The *Liver*, which *Solomon* in the twelfth of *Ecclesiastes* calls the Well, out of which the Pitcher, that is, The Veines are filled. It is the thickest and heaviest of all the Entralls. It is bigger in Man then in any other living creatures, if you consider the proportion of his Body. For it was fit so to be, in regard that man was to have the greatest store of Bloud, lest the Spirits should faile in performing the Functions

ons of the Soule, wherewith Man is most copiously furnished. It is the Fountaine from whence all other parts of the body are supplyed with Bloud, and the Seat of the Naturall Faculties. As in the right discharge of the Functions of this Entrall, the foundation of the Vitall and Animall Faculties doth consist, so the ruine of them, in the ill discharge. The dignity of it is great, but the necessity is farrre greater, whence Galen calls it the chiefest of the Entralls, both for its Originall and Nature. I list not to write of the Veines, Arteries, Nerves, Figure, Tyes, Situation and Action of this Entrall, but come in the last place to

The Stomach, which in Latine is called *Ventriculus*, to distinguish it from the great Ventracles or Cavities. It is membranous, hollow, sphericall, consisting of two Tunicles proper unto it. It is the Pantry or receptacle of Meat and Drinks, from whence all other parts of the body receive nourishment, and therefore of all the Entralls it is the most necessary. For

I Meat

Meat being received in at the Mouth, which *Salomon* calls the Doors, and there chewed by the Teeth, which he calls the Grinders, *Eccles.* 12. is sent down into the Stomach, which is the Shop of Digestion, turning the Aliment that is received into it, into Chyle, which is a white juice, reasonably thick, like Barley Creame. This is chiefly elaborated by the heat of the Stomach, yet the adjacent parts are assisting; as in the right side, the Liver; in the left, the Spleen; above, the Midriffe; below, the Guts; before, the Caule; behind, the Trunkes of *Vena cava*, and the *Aorta*. Much more might be said of this Entrall, but I shall leave that to the more skilfull Anatomists, to whom this work doth properly belong.

Here stood it with the bounds of of an Epitome, I should write somewhat of the other parts of the lower Region, as of the Spleen, Reines, Uretters, Bladder, &c. But as from the print of Hercules foot, Men might give a probable guessie of his Stature,

so I suppose that by those parts already described, you may judge of the excellency and necessity of the rest.

By the admirable structure of Mans body, and the wonderfull dependance of its parts one upon another, Nothing else can be concluded, but that it is Gods owne peculiar Workmanship, yet how many are there, which goe under the name of Christians, which never take notice of it ?

Many Heathen Emperors, and illustrious Heroes, though ignorant of God, yet very desirous of the knowledge of themselves, did follow the Study of Anatomy, even in the midst of their Warres. Alexander the Great doth boast, that he amongst the Triumphs gotten by his incomparable Valour, did diligently observe the Natures of living Creatures, and their parts, under his Master Aristotle. It is to be found in Histories, that many Egyptian Kings did cut up Bodies with their own hands. We have heard also that Boetius,

and Sergius Paulus, Consulls of Rome, were present with Galen when he made a publique Dissection. This is one of the commodities of Anatomy, and the First fruit of it, common to Heathens and Atheists, to wit, the knowledge of ones selfe, that is of his owne Nature.

But there is another More principall Commodity of Anatomy proper to us, on whom the light of the Gospell hath so gloriously shined, to wit, the knowledge of the immortall God For (saith the Apostle) *The invisible thinges of God are knowne by those thinges which are visible.*

Who is there that considers himselfe, how his Veines from the Liver serve for nourishment; His Nerves from the Braine serve for moving; His Artesies from the Heart serve for Life, but doth therein perceive a Spirit, and by that a Pulse, which for his Life he cannot stay? Marke the wonders of thy braine, of thy Heart, and of other noble parts, and sing with the sweet Psalmist and kingly Prophet, *I will Praise thee, O Lord*

Lord because I am wonderfully made.

Antiquity doth admire the picture of Minerva, which *Pbydias* made, and that of Venus, which *Apelles* made, which could neither feel, see, heare, nor understand, and takes little or no notice at all of the structure of Man: which is much more to be admired at, being the Archetype, Idea, and parterne of all these.

Hence we may learne to discover the Attributes of Our Creator, whose Omnipotency, Goodnesse, and Wisdome doe here most manifestly appeare. For First We may behold his omnipotency in creating us. There have been some Fanaticke Fancies, that have not stucke so affirme, that they could *Prometheus* like, erect the F bricke of a humane Body, but certainly they were such Atheists, that they knew not the way to Heaven to fetch any fire thence, to enliven him. It is not in the power of man to make the least Animate Body, much lesse to frame the most admirable Edifice of Man. That belongs totally to the

174. *A Discovery of
omnipotent creating power of the
Almighty. In whom we live and move,
and have our being.*

His goodness likewise is most evidently apparent, in the gifts which he hath given to Men, more then to any other living Creatures, as Reason, Understanding, Wisdom, Judgement and Memory.

Here we may also see his Wisdoms, where like a wise Master-builder, he hath so harmonically disposed, and placed all the Members, and endowed them with their functions and uses, that if the skill of all the Architects which have been since the Creation, were enshrined in one breast, it could never produce such a Miracle.

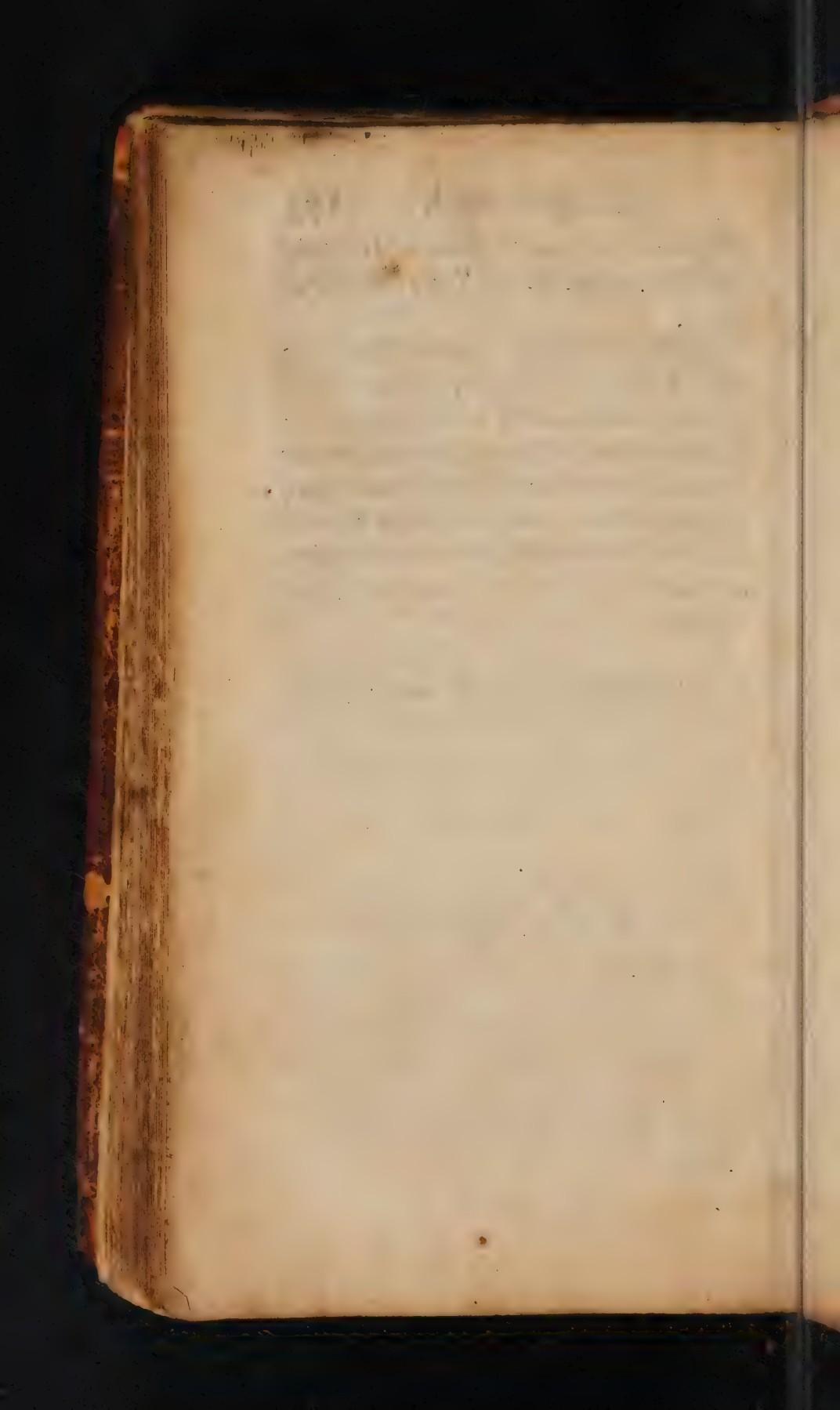
Some have admired the Labyrinth of *Dædalus*, others the Pyramids of *Egypt*, and the Tomb of *Mausoleum*; but if a Man doe but consider the Labyrinths that be about himselfe, he will be forced to cry out with the Apostle, *O the height, breadth and depth, of the infinite wisdom of God,*
Whose

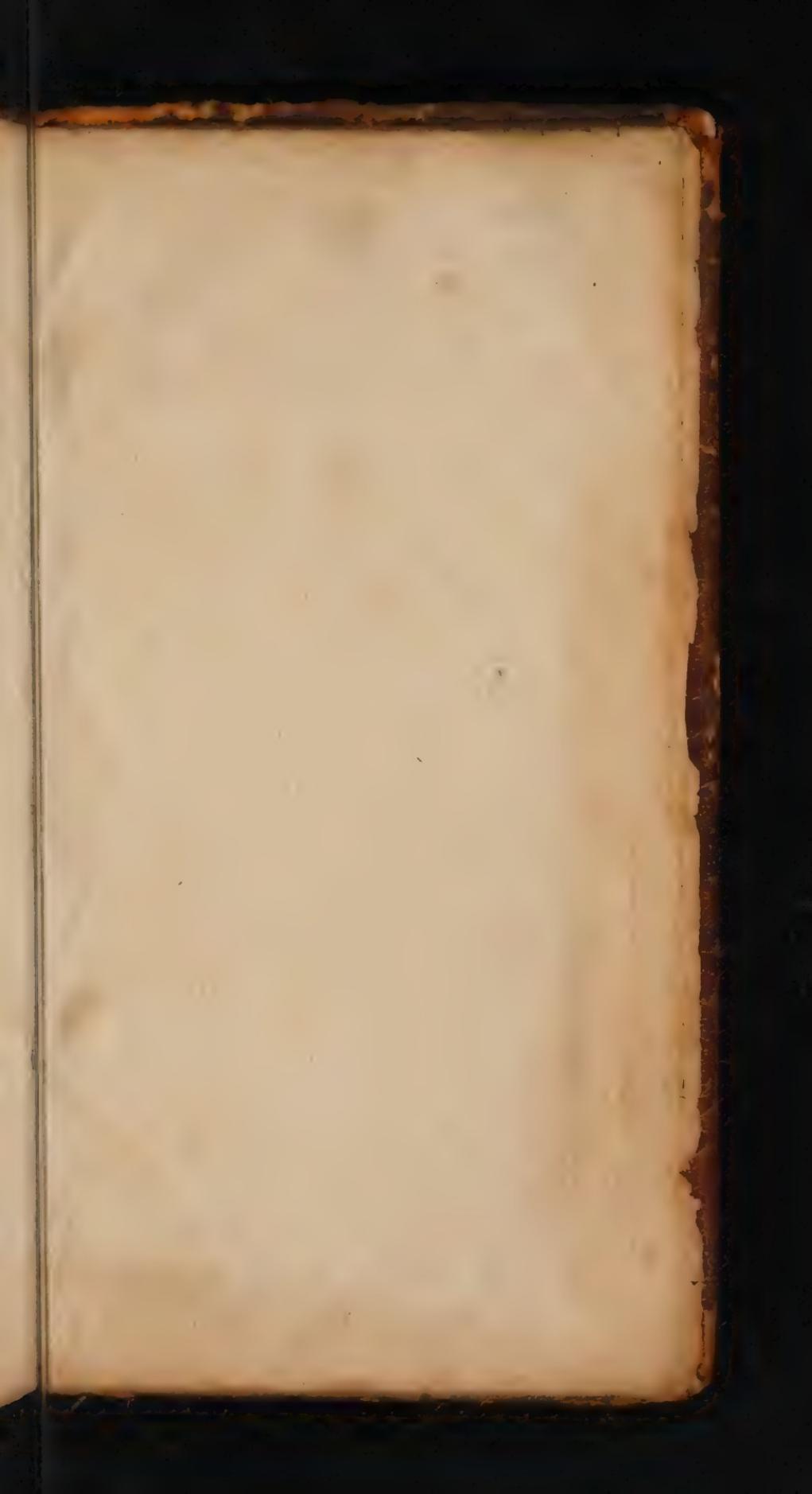
whose wayes are unsearchable, and
past finding out in the little World of
Man!

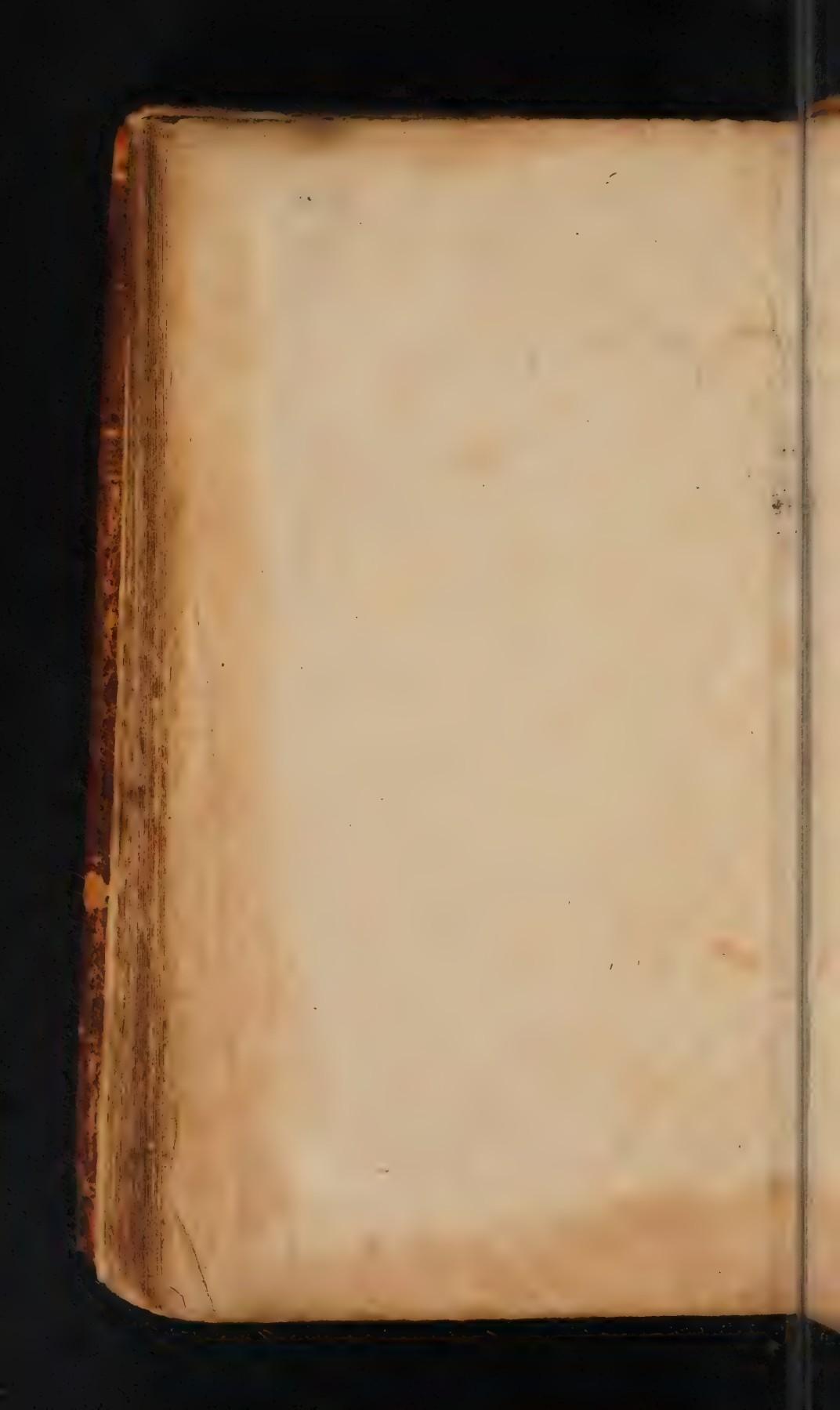
Let us therefore (notwithstanding
the saying of Pythagoras) Finis Philo-
sophiae est nihil admirari, and especially
Philosophers, learne to admire our
Creator, and not only to admire him,
but adore him, who with his Sonne,
and the Holy Spirit, liveth and reign-
eth one God, world without end
Amen.

'Αγχώντας τὸν Θεόν.

FINIS.







Perfect
pk.



K

